Rev T Apjel DD
31Dec77

The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

GLORYING IN THE CROSS.

Can nothing settle my uncertain breast,
And fix my rambling love?
Can my affections find out nothing best,
But still and still remove?
Has earth no mercy? Will no ark of rest
Receive my restless dove?
Is there no good than which there's nothing higher
To bless my full desire,
With joys that never change; with joys that ne'er expire?

I wanted wealth and at my dear request,
Earth lent a quick supply;
I wanted mirth to charm my sullen breast;
And who more brisk than I?
I wanted fame to glorify the rest;
My flame flew eagle high;
My joy, not fully ripe, but all decayed,
Wealth vanished like a shade;
My mirth began to flag, my fame began to fade.

My trust is in the cross; there lies my rest,
My fast, my sole delight.
Let cold-mouthed Boreas, or the hot-mouthed east,
Blow till they burst with spite:
Let earth and hell conspire their worst, their best,
And join their twisted might;
Let showers of thunderbolts dart round and wound me,
And troops of fiends surround me:
All this may well confront; all this shall ne'er confound me.

—*Francis Quarles.* 1592-1644.

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

VIII.

The spiritual in the Word of God is not in any view the product of the natural. It is there as a distinct separate factor, and as such, forms an independent constituent of its being. It is not to be thought of as an outside appendage to it in any way, a quality joined to it through human thinking exercised upon what it offers to the view of men in its mere outward letter. No grammatical, logical, historical, archæological study employed upon this, no scientific analysis of any sort, no theological investigation, and as we have now seen, no supposed action even of God's Spirit outside of the revelation itself, can be considered sufficient for any such purpose. When these outside forces have gone to the utmost, and done their best, to reach the spiritual meaning of the Word in such external way, they never touch it in fact as it is in its own nature. What they thus put into the Word, and try to pass off as the very sense of its divine inspiration, is never that at all really. The actual mind of God in Holy Scripture is always something which lies beyond all such endeavors even in their best form. Something, therefore, which no such endeavors can ever understand or explain. If understood at all, it must be by a movement just the reverse of this; that is, by a movement issuing directly from the interior of the Word itself.

Here then is a great point reached in the progress of our present discussion; namely, the full *objectivity* of the spiritual or divine in Holy Scripture. Entirely distinct from the natural or human, known and spoken of as the letter of God's Word, it is nevertheless as spirit comprehended in the actual constitution of the Word, no less really than the letter; the Word being what it is, in fact, only by the constant and abiding conjunction of these two terms or factors in its heavenly composition at every point. This means, as thus stated, not any casual or transient connection between letter and spirit effected by outside thought, but the positive inspiration of the spirit into the letter, making the two to be one life, just as the soul of a man forms one life with his body. The union, in other words, is not mechanical, but strictly organic.

I bespeak the earnest attention of my readers to this great point, which I hold to be of indispensable account for all right apprehension of the difficult subject with which we are here engaged. Our very familiarity with the terms of our religious faith, is one of the greatest difficulties everywhere in the way of seeing clearly what we do believe, or what we ought to believe; and where, as is too apt to be the case, this familiarity is accompanied with the want of real interest in the spiritual things themselves with which such terms are concerned, the difficulty cannot fail to be made still much worse. So I feel it to be especially with my present discussion. The whole subject of divine inspiration, involving the question, what the Scriptures are as the Word of God, and what office belongs to them in the kingdom of our Lord Jesus Christ, has fallen a prey to such an amount of hackneyed common-place generality, that the greater part of persons apparently neither know, nor care to know, their own precise belief in regard to it, one way or another. For all such, of course, what I am writing in these articles cannot seem to be of much interest or moment. But neither is it for such that I am now writing, or that I have any heart to write. They are joined to their idols, and so long as that is the case, must be let alone.

But there are others, and I would fain trust, a growing number, within the range of my voice and pen, who *do* take an interest in this subject, and who are likely to see in it more and more the most radical and vital question of the age, both for themselves and for the universal cause of Christianity in the world. These I count my fit audience, though as yet few; and as I have to lean on their sympathy, in what I feel to be an arduous and more or less ungracious task, they are the readers particularly whom I invoke to the duty of thinking out for themselves just here, what they actually believe, or what they imagine they ought to believe, in regard to the familiar stereotyped doctrine of the divine inspiration of the Scriptures. Can the Word of the living God, in its full idea, be anything short of a direct spiration or breathing of the very life of God into the outward form of His Word, by which the two are made to be organically one? And this not in transient, but in perennial power and glory?

Is not that, in truth, just what is said in the opening sentence of the Epistle to the Hebrews? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." That does not mean, as is sometimes supposed, an inferior and comparatively obsolete inspiration in the case of the Old Testament. As regards the testimony of Jesus Christ, which is here introduced as the end of all divine revelation, the Old and New Testaments, as we know, breathe one life and utter one and the same voice. This breath and voice were in the Old Testament before Christ came; His advent did not put them there. He found them there objectively when He came, and by fulfilling the divine life which was in them (to the utmost jot and tittle) authenticated both the Written Word and the Word Incarnate as one and the same divine revelation forever.

Let this suffice to show how it is possible for the divine life of the Word, its true heavenly inspiration (which indeed is *always* the spirit of Jesus Christ in it, not dead but living) to be objectively resident in the natural letter of the Word, in a way transcending of course all natural conception and speech. If the Old Testament could be in this way for Christ Himself a living mirror of the fulness of the Godhead bodily shining forth from it upon His own person, why should it not be for His people still a medium of living communication with His life in the same objective view? One thing is certain; the Scriptures continually assume for themselves just this lofty character; while, at the same time, as we now see, it is not possible without it, to hold their supernatural constitution at all as an article of true Christian faith.

The divine objectively present in the Word! The living Spirit of the Lord, abidingly resident in Holy Scripture! This, not by adjunction simply from the outside; not as the empty breath merely of man's thought or speech; but as the substantial indestructible inhabitation of the Lord Himself! The divine thus in the very constitution of the Word. There, not notionally, but really. There, as the fire in the bush of Horeb, which burned from its presence, and yet was not consumed. There, as the vision which Jacob saw in his flight to Padan-aram, when he awoke and exclaimed: "Surely the Lord is in this place, and I knew it not; how dreadful is this place; this is none other but the house of God, and this is the gate of heaven!"

If the Bible be indeed such a supernatural constitution as this, what vast consequences at once follow for all right apprehension of our general Christian life. And who among us should not be affected with the unutterable importance of such a gift of faith, as may be needed for our seeing and owning what the Scriptures are for the salvation of the world in this high and glorious view? For it is no curious speculation we have to do with here; but a question of spiritual life and death. It concerns the problem of our regeneration, the very same mystery with which our Lord confronted Nicodemus on the threshold of his dawning Christian faith. It brings before us the real crisis, or turning point, of the birth of the true spiritual, in the soul of man, out of the bosom of the dead natural. For this, we are told, is by "the Word of God which liveth and abideth forever" (1 Pet. i. 23); and that of itself implies, that the sense of what the Word is in such internal view must be first opened in us, if we are to come by it to any corresponding experience of its vivifying power in our own souls.

And thus it is that, looking at the subject carefully and prayerfully, we shall see, more and more, that as Christ Himself is comprehended of a truth in His Word, being the true internal sense of it from first to last, so also all the wondrous things of the Christian life are there also, in such power and glory as cannot be imagined of them in any other form. Blessed are they of a truth, on whose sight, even in some small degree, this self-illuminating discovery has begun to dawn! On whose unscaled vision, the presence of Jehovah-Christ—from beyond the dense thickets of all grammatico-historical interpretation—is found slowly ascending with Orient splendor, causing old things to pass away, and making all things new! Poor indeed are all outward natural wonders, in comparison with this. It is as if the Bible itself underwent a new creation. It is no longer a field of dead facts, but a theatre of living, moving, working spiritual forces and powers. It is no longer a repository of buried doctrines for the understanding only, but the sight of "heaven open, and the angels of God ascending and descending upon the Son of man." It is Jacob's experience over again, in far more inward form: "The house of God! The gate of heaven! Surely the Lord is in this place, and I knew it not!" It is at once, in full illustration, the parable of the treasure hid in a field; "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and BUYETH THAT FIELD."

J. W. N.

It is infinitely better to be master of the history of truth than to be familiar with all the shades of error. Some ministers study heresies too much and truth too little, and the consequences are not only injurious to their hearers but also to themselves.—*Rev. A. J. F. Behrends, D.D.*

For The Messenger.

SUNDAY-SCHOOLS IN PUBLIC SCHOOL HOUSES.

According to the statutes of Pennsylvania, the teachers in our public schools are not permitted to impart religious instruction. All right-minded people know that man's nature is physical, intellectual and moral, and the proper education of the youth of the land requires a three-fold development. The Christian knows, without any argument, that mere morality is of a negative character, and must be complemented by something more positive—something which Christianity alone can give. It is, therefore, an imperative necessity on the part of the Christian Church to provide for the true religious education of the young.

It may be answered, that the Christian Church does provide such spiritual nourishment in her weekly ministrations at the altar, and more especially so far as the young are concerned, in the catechetical instruction by the pastor. But who is so blind, on the other hand, as not to know, that the instruction which the pastors of our country charges are able to give to the young is entirely inadequate, on account of the shortness of catechetical instruction? The members of our country congregations are scattered over a wide territory, and their children cannot be brought regularly to the church to attend the Sunday School, which should be connected with every church.

It is not necessary, in this connection, to discuss the relation of the Sunday School to the Church. The very fact, that these Sunday-school conventions are held under the auspices of our Classes is sufficient argument in their favor, and shows that they are an important factor in the education of our children, and in their preparation for full communion with the Christian Church. The Sunday School should not be regarded as a separate institution or as something foreign to the Church, but as an integral part of the Church militant as at present constituted. If, then, the Sunday School is a necessary part of the Church, if the children in our country charges cannot be brought into the Sunday Schools held in the church edifices of the congregations, and Christian people, members of those congregations, meet in school-houses, organize Sunday Schools, and engage in the Christian education of the young, a work that we all concur in as necessary for the coming generation, how then should those Sunday Schools be regarded, and what ought to be done with them?

It is a mistake to look upon them as outside of the Church, or as alien thereto. Any such view will place both the congregation and the Sunday-schools in a wrong position. The congregations will then find an institution growing up in their midst foreign to themselves, and not calculated to advance the best interests of the congregations. The members of the Sunday-schools, on the other hand, will become more and more estranged from the Church, and come to regard their Sunday-schools self-sufficient, and not mere factors in congregational work. This is the effect that opposition or neglect will have. Every congregation, instead of opposing them, should encourage them and insist upon the members, who live in proximity to public-school houses within its bounds, to co-operate in the organization and establishment of Sunday-schools, and thus keep them closely bound to the Church itself. Members should make it their duty to visit the various schools whenever they have an opportunity, and thus keep them closely bound together.

But above all, the pastor should consider it his bounden duty to encourage them by as frequent visits as his other pastoral work will allow. The workers in these schools should feel, that in their labor of love they have the co-operation of the pastor, and that they are only performing their duties as members of the Church. The pastor, who fails in the performance of this part of the work, is undermining his own usefulness. We all know the influence of a guild. Men engaged in the same work are naturally drawn together by stronger ties than those engaged in different spheres, and the pastor who would augment his influence for good, must have as many of his members engaged in Christian work as possible. The Catholic Church does not need this as much as the Protestant Church. Catholics are not mere listeners when they go to church, but are participants in the services. They unite in the worship. We Protestants, on the other hand, go to Church, listen to the singing and the preaching, perhaps, but too often merely to go home and criticize. Our pastors, should, therefore, enlist their members in church work, and give all who are so engaged, even if it be in public school-houses, words of encouragement whenever possible. By so doing they will find that they are increasing the number of active members of the Church, members who are not mere dead branches, worthy to be cut off and cast into the fire, but who are living branches of the vine, and will bring forth fruit in the shape of young members of the Church, properly imbued with Christian principles.

In order to keep these Sunday schools in proper harmony and union with the congregation, it is well to bring them all together in the form of a Sunday-school gathering at the church, and thus cause them to feel that all the work of the Sunday-school is but preparatory work and must be supplemented by full communion with the Church. The children love such meetings, and it is, therefore, but little trouble to accomplish it if the effort is made. Christian people should gather more frequently. They thus come to feel that they are engaged in a common work.

If any of the schools are weak, let the pastor urge the members in the vicinity to take hold of the work, and thus make every public school-house in the bounds of our congregation resound with the songs of praise from the lips of children, and also cause each one to become a house of Christian instruction on the Lord's day, even if the exposition to the children of the words of wisdom which Christ has given us is not permitted within its walls during six days of the week. The Sunday-schools in our public school-houses can thus be made instruments of power and influence.

If the pastor has time, and the members are not scattered too much, the instruction would become more effective, if the teachers and officers of the different schools would meet once a week and engage with the pastor in the study of the following Sunday's lesson. Those teachers, who have not the necessary books to study the lessons, would thus receive an explanation of the word of God, and not only receive personal benefit, but be able, at the same time, to give their scholars a more satisfactory exposition. The members would be brought together more frequently and a more perfect bond of Christian union formed.

Then, again, these Sunday-schools can be made active participants in the benevolent operations of the Church. More liberality is needed among our members, and the young should be taught early that it is more blessed to give than to receive. Let the officers and teachers of these schools be urged by the pastors to devote, at least, part of the penny collections to objects of benevolence. There are Sunday schools held in public school houses, that annually contribute as much to benevolent objects as some congregations, and if they were only encouraged properly they would aid in swelling the receipts for the orphan and home mission cause. This has been lost sight of too much in the consideration of these Sunday-schools, and they have but too often been treated in a step-motherly manner, if not disapproved and opposed.

If these schools are treated in the manner we have briefly delineated, they can become instruments of great good to the congregations and the Church in general, at the hands of a judicious pastor. If they are not thus regarded, they may, on the other hand, become extraneous and fall under foreign influence and draw our members away from the well-established land-marks of our good old Reformation Churches. If by discouragement or opposition they are crushed out altogether, the children at a distance from the Church will be denied Christian instruction, and grow up ignorant of the simplest facts in the history of the Church and in its doctrines. When the children are afterwards sent to catechetical instruction, the pastor will find them ignorant of the very first principles of Christianity and her cardinal doctrines, and he will with difficulty, during the short period that he meets with them, be able to teach them what is absolutely necessary to be known before being received into full communion. In a country in which, as we have stated in the outset, the State makes no provision for the religious education of her children, the Church is grossly negligent and dereliet in the performance of her duty, if she fail to make use of every appliance that is offered her for the spiritual advancement of her children, and their instruction in as full a knowledge of that which, in the very first answer of the "Heidelberg Catechism," is declared to be "their only comfort in life and death."

Living, as we do, in an age of the grossest materialism, and surrounded, as we are, by skepticism in Protean form, we should use every nerve to imbue our children with true Christian doctrine and principles, and thus prepare them to withstand the tempter. As the wise man said thousands of years ago, "Train up a child in the way he should go, and when he is old he will not depart from it."

J. S. H.

Family Reading.

EVENING OF LIFE.

The step is less elastic now
  Than it was wont to be;
The bounding pulse, the fever'd brain,
  Now comes no more to me.

The sun and moon are darkening,
  The almond tree doth flourish;
While earth and every earthly thing
  Do fade away and perish.

Though eventide be falling fast,
  The vision seems more bright,
As faith intently watches for
  A gleam of heavenly light.

And while the distant melody
  Enchants the listening ear,
How beautiful the battlements
  Of Paradise appear!

And if the battlements be bright,
  What must it be within,
Where neither heart, nor ear, nor sight,
  Can be assailed by sin?

Like some poor vagrant bird from home,
  Finding no place of rest—
So would I plume the weary wing
  Back to the parent nest.

—*Christian Messenger.*

HALF-WAY CHRISTIANS.

BY ANNA E. S. BEARD.

"As ye have therefore received Christ the Lord, so walk ye in Him." These were the words that fell on Laura Lee's ears Sunday morning. Somehow they never attracted her attention before just as they did now. It was communion Sabbath, and as she received the bread and wine she felt suddenly conscience-stricken with regard to that last clause. She had "received Christ" years before, had professed her reception of Him as her Saviour, but when had she "walked in Him?" For walking was a continuous process, and the footprints that she had made in that path were few and far between. With a startled feeling, she realized that she had left more tracks in the ways of the world than in the ways of righteousness; had walked in darkness rather than in light.

Conscious of failure and unpleasantly dissatisfied with herself, she passed the day dreaming over past neglect, yet not roused sufficiently to enter upon a new course of action. With a relieved feeling she welcomed the diversion which the next day brought her. A party of young people started for a trip up the lakes, and Laura Lee made one of the number.

Amidst various occupations and pleasures, the days sped swiftly, and Laura had well-nigh forgotten her uneasiness, when a trifling incident recalled it to her mind. Gaily chatting a group stood on the deck of the steamer, when a gentlemanly man approached and with a quietly spoken, "Please accept this," handed each a little card. One or two were tempted after a hasty glance to throw it down, but curiosity prompted them to stop and investigate; an inspection resulting with some in the destruction of the silent little message-bearers with others, in their transfer to the pockets of their owners, there to wait a further perusal or total neglect, according to the mood of each individual. The pause in the conversation thus occasioned was broken by the varied remarks of the recipients. "What a nuisance such things are!" exclaimed one young man, echoed by two or three ladies. "Rather how officious some people make themselves," rejoined a second. "Why can't people attend to their own business, and not be always interfering with the pleasure of others," added a third, while the fourth contemptuously remarked, "Stuff and nonsense, every word of it. Who's fool enough to read or believe such bosh!" Laura Lee's face flushed as the words on the card caught her eye and reawakened the upbraidings of conscience which she had hoped were effectually stifled. As these derisive remarks were made, conscience asked loudly, if she, a professing Christian, was weak and cowardly enough to let them pass uncontradicted, and by her silence allow them to think her even as they—enemies of Christ and His word. Was it not a mute testimony to agreement with their opinions? A guilty compliance by which such half-way Christians "crucify the Son of God afresh and put Him to an open shame."

There was a moment's silence after the last words, then Henry Willett spoke up. "Believe it or not, just as you like, Wilson, I will say, though I don't pretend to be a Christian, that man's the kind of one I admire. Lives up to his principles, evidently, and isn't afraid to show his colors. If any one does really believe in these things, I don't see how he can help trying to persuade others to believe in them also. In fact, his belief isn't worth anything if he doesn't, I say."

"How Mr. Willett must despise me, then," mused Laura, "if he knows that I am a professed Christian. I don't suppose he imagines I am one, for I certainly have never given him any reason to think so." She glanced at the card and read the inscription, "Friend, what is your influence in the world? For Christ or against Him? Remember your daily life leaves tracks that can never be effaced. Do your's lead to Christ or away from Him? Are you shining for Jesus? Are others attracted to, and repelled from a Christian life by what they know of you? Remember ye are not your own; ye are bought with a price. What return are you making for such love as you have received? Be not a half-way Christian, content only to be saved yourself, and doing nothing to win others to the Master."

Laura Lee felt self-convicted. What had she done? Virtually denied her Lord, even as Peter, whose emphatic "I know not the man," coupled with the testimony of his past life, was not so complete a witnessing against Christ as the ungracious silence, and years of negative living of a professed Christian.

The confusion and bustle of landing at their destination where they had now arrived, checked for the time serious thought, but they had taken too strong a hold upon her heart and mind to be dispensed with easily, so retiring early to her room in the hotel, on plea of a headache, she gave them free rein. Presently they were interrupted however, by the sound of voices on the piazza below. Sitting by the open window, Laura could not help hearing all that was said, although the conversation was not loud.

"I say, Hal, I heard a piece of news to-day," remarked Tom Burton to his friend, Henry Willett.

"Let's hear it, then, old fellow."

Tom relit his cigar, as he answered, "Simply this, that Miss Lee is a Christian, and a member of the church. If you're the man I take you for, that will astonish you as much as it did me."

Hal whistled, a usual method of showing surprise with him; then he said, "I declare, Tom, I wouldn't have believed it, if any one else had told me, but your information generally has good foundation."

"It certainly has in this case, my dear fellow."

"Well, I'm sorry to hear it, for it lowers Miss Lee in my estimation. Not because she is a Christian, however, though I don't care much for that sort of thing myself, you know."

"What for, then, Hal?"

"Because I can't respect any one who, holding certain principles, doesn't at least endeavor to live up to them: in fact, seems rather ashamed of them than otherwise, for what else can you call it when any one ignores them so much as to give outsiders the impression that they do not hold them?"

"But, Hal, you are surely not a believer in any human perfection, so why expect Miss Lee to have appeared as a specimen, because it turns out she is a member of the church?"

"I don't expect it by any means, Tom, but it does surprise me that any one believing these things should make no apparent attempt to live in accordance with their teachings. I tell you, Tom, I like to see people live what they mean. How many, I should like to know, would be won over to their side by such lives as Miss Lee's, for instance."

"Well, Hal, you've always liked Miss Lee. I've heard you say, several times, what a pleasant girl she was."

"I know it, Tom, but it evidently was not the outgrowth of her belief, for I never had the least idea of its existence, and I wouldn't give a cent for such a belief as that. The weakest and smallest in a cause need not be afraid to show their colors. If they can do nothing else for it, they can show plainly on which side they are, and not maintain, in life and words, a negative position."

"I guess you're about right, Hal. I know if I ever become a Christian, it must be off different stuff to that. But come along now, Hal, and have a stroll before we turn in." The two sauntered away and disappeared under the trees, wholly unconscious of the listener at the window above. Laura Lee buried her face in her hands full of shame and remorse. The sense of her ingratitude and unworthiness to bear the name of Christ came over her like a flood, contrasting sharply with the new consciousness that now came to her of the greatness of Christ's love. Henceforward there should be a full consecration to the service of the Master, no longer unfruitful, a cumberer of the ground, but "walking worthy of the vocation wherewith she was called," "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." And so brightly did her light shine that in after years Henry Willett and Tom Burton were won by its brilliancy and steadiness, to see for themselves that "Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." And having once made up their minds to decide for Christ, they were no half way Christians, but "pressed towards the mark," "being all things to all men that they might by all means save them."—*Interior.*

"IT'S ONLY A LITTLE WHILE, SIR."

"Well, Molly," said the judge, going up to the old apple woman's stand, "don't you get tired sitting there these cold dismal days?"

"It's only a little while," said she.

"And the hot dusty days," said he.

"It's only a little while, sir," answered Molly.

"And the rainy, drizzly days?" said the judge.

"It's only a little while," answered Molly.

And your sick, rheumatic days, Molly?" said the judge.

"It's only a little while, sir," said she.

"And what then, Molly?" asked the Judge.

"I shall enter into that rest which remains for the people of God," answered the old woman, devoutly; "and the troublesomeness of the way there don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge, "but what makes you so sure, Molly?"

"How can I help being sure, sir," said she, "since Christ is the way, and I am in Him? He is mine, and I am His. Now, I only feel along the way. I shall see Him as He is, in a little while, sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge.

"Yes, sir, because I went to the Gospel."

"Well, Molly, I must look into these things," said the judge, taking an apple and walking off.

"There's only a little while, sir," said she.

TOOLS FOR YOUNG PEOPLE.

Buy tools for your boys, and if you have no boys, buy tools for your girls. It will not harm any girl to learn to drive a nail or saw a board and do it well, and if she knows how, she will without any doubt, many times find it convenient, no matter what may be her fortune in life. For every one it will be a great advantage to cultivate mechanical skill; no one has too much of it. Nothing will be handier, or be acceptable on more occasions, than to know how to use a few common tools. To begin with the outfit need not cost over $10—but we will say $25. For this he may buy a square, a jack-plane, a smoothing-plane, a hand-ax, a hammer, a draw shave, some dividers, a bit-stock and half a dozen bits, a half-dozen chisels, a bench-screw, a small bench he can make; a few files, a whetstone, a hand-saw, a rip-saw, a screw driver. Then with the rest of the $25 he can buy a little wire, an assortment of screws, a few of a kind, an assortment of nails and a small quantity of pieces of board of various dimensions. The tools should be of good quality. In a little time some of these will be lost or broken, but what of it? So is money lost and thrown away. It is a profitable training for every one to learn how to use money properly. To learn, they need to begin early under good instruction. Twenty-five dollars in money may be spent in a thousand ways for things which will do less good than the tools. Although this may seem to some a large amount to pay for tools, $25 would be considered a small item as an inheritance for a young man. Then buy the children some tools and they will learn to make many playthings for themselves, and be less likely to get into bad company. They will be happier, wiser, better; they will have a stronger attachment for home and a greater love for parents, and these are a priceless fortune to any young man or woman, a fortune which cannot be lost by any failure of banks or depreciation in real estate.—*Rural New Yorker.*

LADIES' SHOES.

Among the multiplicity of articles in the British Museum are some well preserved examples of Egyptian sandals made of palm leaves. In one of these, slices of palm leaves over-lapping each other form the sole; these being bound securely together by a double band of twisted leaves round the edge. As a pad to the feet these sandals must have been exceedingly pleasant and grateful in a hot climate. Ladies of rank in Egypt paid then, as now, great attention to the beauty of their sandals. In Western Asia, slippers left at the door of an apartment signify that the master or mistress, whoever may be therein, is engaged, and no one thinks of intruding, not even a husband, though the apartment be his wife's. A writer, speaking of the termagants of Benares, says: "If domestic or other business calls off one of the combatants before the affair is settled, she coolly thrusts her shoe beneath her basket, and leaves both upon the spot, to signify that she is not satisfied." In this way she indicates that she keeps possession of the ground and argument during her unavoidable absence. A blow from a slipper was more dreaded by Mussulmans than a stroke from a poignard. The latter might bring death, it is true, but the former brought dishonor. Some of the earliest and most distinctive examples of adorning pretty feet are found in Jewish records. Thus in Solomon's Song (vii., 2), the bride is thus addressed; "How beautiful are thy feet with shoes (sandals), O prince's daughter!" In the case of Judith, of the Apocrypha, although her personal attractions, the splendor of her attire and other ornaments may have attracted the attention of the fierce Holofernes, the Assyrian general, it was her sandals that chiefly claimed him.—*Public Opinion.*

A LOST PEARL.

I do not know *where* I lost it;
  For it slipped from a broken string,
And far and away from my sight to-day,
  It lies, a neglected thing.

Or worse, since it may be another
  Is wearing my pearl of price,
And the gem that was mine, with its lucent shine,
  May be set in some strange device.

I do not know *when* I lost it;
  It was just as the dawning burst
Through the crystalline bars of the lingering stars,
  With sorrow I missed it first—

Perhaps in an opaline twilight,
  Perhaps when the moonbeams lay
With their delicate quiver o'er field and river,
  And night was fairer than day.

I never dreamed half how precious
  Was my beautiful pearl to me,
Till the grief of its loss, like an aching cross,
  I bore over land and sea.

You marvel? You do not divine it?
  I have lost what I could not lend;
What I'll mourn while I live, for no art can give
  To my heart, the lost heart of my friend.

Leslie's Sunday Magazine.

CHRISTIANITY AND THE POOR.

One special distinction of Christianity, and one evidence of its Divine origin, is that it preaches a gospel for the poor. It recognizes their presence and provides for their wants as no other religious system ever did. Said its great Founder: "The poor ye always have with you, and whensoever ye will, ye may do them good." In proof of His Messiahship, he pointed not less to his mighty miracles than to the great fact, that "To the poor the gospel is preached." The very genius of Christianity is embodied in these striking words of the apostle Paul, "That so laboring ye should support the weak, and remember the words of the Lord Jesus, how he said: It is more blessed to give than to receive."

But Christianity preaches a gospel, offered to the rich, and adequate to all the wants and woes of the rich, as fully as it does to the poor. Christianity wages no war against the rich. On the contrary, its inevitable tendency is to make men rich, even as it makes them virtuous, contented, frugal, thrifty, industrious and energetic. It is impossible for man to obey the gospel fully and act out all its provisions, without becoming richer and richer every day. But Christianity while it recognizes all the rights of property, and gives to every laborer his just dues, at the same time makes every man a steward of God in the use and distribution of his wealth. It makes him a lawful owner of property, but it also makes him a steward responsible to God for all his property. He and all he has alike belong to God. Thus the pursuit and possession of wealth are ennobled by Christianity. Christianity is the best friend of the laboring man in the world.

Furthermore, Christianity makes marriage and the family the very foundation of all its institutions. The society it establishes is the society of virtuous and industrious Christian homes, where husband and wife, parents and children, dwell together as in the very sanctuary of the Lord, according to the original Divine ordinance. "He setteth the solitary in families." There has been no state of society on earth so blessed and so perfect, as that which Christianity establishes wherever men are willing to accept it and live by its requirements. This is the theory, and the only adequate and practical theory or society of the community or commonwealth as founded on Christian principles.

This true and exalted society of the Christian Church recognizing God and all the ordinances of God, marriage, the family, the home, the rights of property, and the reward of labor, is utterly opposed to that leveling, destructive and anti-Christian system, which is known as modern socialism or communism. No two things can be more antagonistic. The latter wages war on almost every great essential principle and ordinance which belongs to Christianity. There is not, perhaps, a more delusive, pernicious and fatal form of error now in the world, than that which passes under the name of socialistic communism. It is the greatest enemy of the poor.—*Reformed Presbyterian.*

TRUE THRIFT.

Some of those who are emphatic in their recommendations of thrift, as a wise provision against want and distress, are themselves lacking in that more important form of thrift, which consists in "redeeming the time." The "rich fool" mentioned by our Lord, in the parable recorded by St. Luke, was a thrifty man so far as worldly interests were concerned. He had made a timely and abundant provision for future years. And, so far, he was right. But then he had utterly neglected the chief thrift of all. He made no provision for the long hereafter. He was an absolute pauper as to practical recourse to God for the salvation of his soul. He had looked after his body, as if he were merely a brute animal. But he was blindly ignorant as to the future of his spiritual being. He had made no effort to "be rich toward God," (the only abiding riches) rich in the habits of humility and prayer and faith, rich in the love of Christ, rich in the communion of the Holy Spirit, rich in the knowledge of the Holy Scriptures. As to these, the true riches, he was a destitute pauper at death. Hence he is known universally by the name of the Rich Fool. And, as such, he has still a vast posterity. For many of the thrifty ones as to this life are utterly improvident for eternity. This is gross folly. It is as if a steamer should start on a voyage round the world with only a supply of food and fuel to last her crew for one day. Even so, that is not true thrift which cares for the brief space remaining of this life only, and neglects to make provision for the infinite periods of the life to come. Yet God has given abundant promise of reward for all such efforts. As it is written, "Whatsoever good thing any man doeth, the same shall he receive of the Lord." And God repays with most manifold additions. What earthly investments are so reliable? Yet personal advantage, great as it may be, is quite an inferior consideration, when compared with the infinite claims of Christ's love upon the grateful devotion of His people.—*London Record.*

Useful Hints and Recipes.

[redacted] BASKET.—A novel work basket can be crochetted of coarse knitting cotton. The work should be shaped upon an earthen dish—a brown baking dish of pretty shape will answer the purpose. Then starch it stiff, and, after stretching it upon the dish, place it in the oven to bake. When taken from the oven, remove the crochet work from the dish, when it will be found perfectly moulded. Have ready some shellac, with which to varnish the basket, and the effect will be charming. The crochet pattern should be close, except at the edge, where open work should be used. The effect might be heightened by little bows of straw-colored ribbon at each end of the basket.

CHEESE PUDDING.—Melt half an ounce of fresh butter in a saucepan, stir into it a tablespoonful of flour; when the two are well amalgamated, put in a small quantity of milk and about three ounces of grated Parmesan cheese. Stir the mixture on a slow fire till it assumes the appearance of thick cream, but be careful not to let it boil; then add some white pepper, mix thoroughly, and, if required add a little salt; keep on stirring the mixture at a very moderate heat for about ten minutes; take the saucepan off the fire, and stir the contents occasionally until quite cold, then stir into them the yolks of three eggs beaten up with a little milk, and strained, and finally the whites of five eggs whisked into a stiff froth. Put the mixture into a pudding dish, and put into the oven at once. Serve quickly as soon as the pudding has risen and the top is well browned.

SALT WITH NUTS.—One time while enjoying a visit from an Englishman, hickory nuts were served in the evening, when my English friend called for salt, stating that he knew of a case of a woman eating heartily of nuts in the evening who was taken violently ill. The celebrated Dr. Abernethy was sent for, but it was after he had become too fond of his cups, and he was not in the condition to go. He muttered, "Salt! salt!" of which no notice was taken. Next morning he went to the place and she was a corpse. He said had they given her salt it would have relieved her; and if they would allow him to make an examination he would convince them. On opening the stomach the nuts were found in a mass. He sprinkled salt on this, and it immediately dissolved. I have known of a sudden death myself, which appears to have been the effect of the same cause. I generally eat salt with nuts, and consider it improves them.

Miscellaneous.

THE SMILE AND THE SIGH.

A lonely Smile, which smiled in sadness,
Once hailed upon the passing breeze
A new-born Sigh, which sighed in gladness,
To give a restless mortal ease.

The Smile and Sigh soon formed a union—
A union everlasting, blest—
Whereby, in brotherly communion,
Each worked to give the other rest.

Thus mutually their toils relieving,
They lived in peaceful light and shade,
No petty jealousies conceiving,
Of naught, not even death, afraid.

And when, with friendship still unbroken,
Fate caused them for a time to part,
Each of the other kept a token,
To prove the two were one at heart.

For, smiling, the Sigh to heaven was carried
On angels' golden wings one day,
While, sighing, the Smile on earth still tarried,
And lent its charm to lifeless clay.

Till then, this world was often dreary,
But since then (so the legend sayeth),
Death's sigh gives Life unto the weary,
Life's smile itself illumines Death.

—*Macmillan's Magazine.*

COST OF FOOD IN THE HIGHLANDS—1710-1740.

In 1710 the cost of meal, whether bere or oatmeal is not said, was 10 merks, or 10 shillings 11 pence, the boll; a measure apparently about a fifth larger than the boll now in use. But this was after the famine year of 1709, when the boll had risen to £1 3s. sterling, and prices may not have fallen to their nominal level. Indirectly, also, we arrive at an idea of the prices of cattle. In an old will, dated November, 1715, the month and year in which Sheriff-muir was fought, a certain John McDonald, in Ardochy, leaves and grants to his brother's daughter 20 merks or a cow, from which the inference is allowable, that either legacy was about the value of the other. A cow would thus be worth about 22 shillings 3 pence. The following entries in the records of Kirk Session give some indication of the value of cattle at a later period: "9 Nov., 1740.—A black 5-year old stot with an iron upon the fore horn was cryed at the Kirk, and before that a day or two was comprised at 8 pounds Scots," equal to 13 shilling 4 pence; "13 Feb. 1741.—James Macintosh, in Balinloan, hath in his custody a little brown mare, having her mane and tail polled or cut, the cropt of the nearest lug cut off, two white spots made by the crook saddle on her—comprised at 3 shillings sterling." Before 1745, an important date with respect to the changes that took place in the Highlands generally, we know from other sources, that oxen sold for from 40 shillings to 50 shillings; cows with their calves, 20 shillings to 30 shillings; sheep with their lambs, 2 shillings 6 pence to 3 shillings 6 pence; a fat wedder, 5 shillings or 6 shillings. From that year prices rose steadily, so that about 1790 a fat cow could not be bought for less than £5 or £6, or a fat wedder under 12 shillings or 14 shillings, while a horse cost about £5. Other articles of consumption were on the same scale. Ducks fetched from 8 pence to 10 pence; hens, 6 pence; chickens, 3 pence each. Eggs were three half-pence a dozen; milk, 2 pence the Scotch pint; butter 9 pence the pound, Troy weight, or a fraction over 6 pence the pound avoirdupois. It is to be noticed, however, that while the quality of these last articles has remained pretty much what it was, it is far otherwise with sheep, cattle and horses. The old sorts were much smaller, and as there was no such thing as winter feeding, beef and mutton were in good condition only at the summer's grass—say, in September and October. At any other time they could not be had of such a quality as would now be exposed for sale. The horses were mere ponies, and four, six, and sometimes eight of them were yoked to one plow. It is thus difficult to compare prices, or to say what the value of the same kind of animals would be now. The comparison is easier in the case of breadstuffs. A hundred years ago, when a man-servant's half-yearly wages in money were £2 at most, his wages were barely equal to three and a half bolls of meal, or they would purchase about a third of a fat cow. A farm servant's money wages would now buy for him 12 bolls of meal, and, even at the present price of butcher's meat, they would still procure for him not a third, but one half of an ox twice the weight of an ox of the old times, or three times as much even of butcher's meat. An additional test may be applied thus: A day laborer could earn at most 10 pence to 1 shilling a day. This would barely purchase six Scotch pints, or two and one quarter imperial gallons of milk, or two pounds of butter, or two hens, or four chickens. He can now buy with his day's wages eight instead of six pints of milk, three instead of two pounds of butter, while he is as well off as to the hens and chickens as his forefathers. Eggs, indeed, completely turn the scale against him. It is not often that he can buy six dozen for 3 shillings or 3 shillings 6 pence nowadays, whereas, had he lived a hundred years ago he could have had nine dozen for his shilling.—*Good Words.*

MADRID, SPAIN.

This city is wholly destitute of industry and commerce, and assembles, besides the mechanic, none but office-seekers and hangers-on at court. Therefore a population of loungers and thieves of time, which, here, every one has on hand, fill the streets and promenades throughout the day until late in the evening. Thus, in connection with the gay displays in the shop windows, etc., the impression of a European capital is tolerably produced.

The city has a cheerful look, and appears altogether like an exotic in Spain. The streets are thronged with gay dresses, equipages, and lively groups of people. Then there is the world-famed Prado, which consists of long and wide macadamized avenues, lined with stunted trees—for the climate and soil are hostile to rich vegetation—and separated by well cultivated squares of shrubbery and flowers. Here every road and by-way is alive with the beauty and fashion of Madrid, which, to the Spaniard, is the center of magnificence. Hither the city dismisses, every afternoon, its unemployed inmates, who return only with nightfall, when the cafes receive the pleasure-seeking crowds and afford weak bottled beer, lemonade and ices, from the snowy Guadarrama to the abstemious and loquacious Spaniard of either sex. By 10 o'clock, they thence retire to their homes to digest a Spanish supper (the secrets of which I never discovered) to the sound of the piano and the ever busy tongue; for, next to sunshine, which the Spaniard leaves his cold, uncomfortable home to enjoy, scandal, gossip, the "on dits" of court and politics, form the vital air in which his Oriental imagination revels, year out, year in, yield him unlimited satisfaction. The king's palace is, perhaps, the finest in Europe. The rooms are on a truly royal scale, immensely high and large; the ceilings adorned with tolerable frescoes; curtains of the richest embroidery; the walls resplendent with velvet hangings, famous pictures, a profusion of precious marbles in the rooms and halls, grand proportions and excellent style of the interior architecture, etc. The royal gardens here and at Aranjuez, are merely agreeable, since the trees, which the Spaniards cut down all over Spain, seem to have taken refuge under royal wings, and delight here with grateful shade. The gardens are arranged in the mathematical style of Louis XIV.'s time—straight lines and circles and ovals, celebrating a triumph over the English idea of picturesque gardening. The royal armory in Madrid is the most complete in existence, and of great historical interest. On entering the long saloon you seem to step, at once, into the times of knighthood and chivalry. A cavalcade of fully-armed knights on horseback, in the true mediæval style, occupies the center. The ceiling is covered with flags taken from the Moor or Turk. The walls bristle with swords, shields, and other instruments of warfare—cannons, guns, representing in shape and make the whole history of the gunsmith's art, fowling-pieces, etc., of the chase-loving, Austrian-Spanish Kings, from the clumsiest specimens of former times to the elegant present of Napoleon to Charles I., all sparkling with diamonds, rubies, etc. Here you see the suits which were worn by the most famous knights, kings, and emperors of Spain and Germany, while the armor of the Moors, their swords and saddles, help to bewitch the antiquarian.

DISTRICT TELEGRAPH BOYS.

The great majority of persons are probably not aware of the many and varied uses to which the District Telegraph system is put by all classes. The company employs at present about 600 boys, who are paid an average of $3 a week. There were scores of boys from all parts of the city and vicinity in the company's main office Saturday—boys who were anxious to get situations. The superintendent of messengers, Mr. Gregory, was asking them curious questions to test their knowledge of the city and their general education. None under fourteen years of age were accepted. When they are received they are taught the rules of the company, how to behave and what to do under all circumstances; and when this preliminary training, which usually lasts ten days or more, is over, they are employed in active service. The amount of work done by these 600 boys may be inferred from the fact that the messenger receipts average about $800 a day. The greatest demand for the boys is during the holidays, and the dullest period is during a portion of the summer. The boys answer summons at all hours from 4,682 boxes, which are in dwelling-houses, and on the corners of blocks, in all parts of the city. In some blocks in the upper part of the city nearly every house has an alarm box by which a messenger may be summoned for any purpose in less than five minutes.

The uses to which these hundreds of boys are put appear to reveal many curious phases of character. There are many young men, too, who are employed by the company for various purposes. Of late there has arisen a demand for escorts to places of amusement, and from one house to another. In the former case the address of the person applying for the attendant is taken, and word is telegraphed to the central office for an escort. The one who answers the summons is given the address and a letter of introduction, and accompanies the applicant to whatever theatre she desires. The escort pays for the car fares and tickets from money that his newly-made friend has given him. He attends her back to the hotel and receives $2 for his services.

The custom of employing escorts has become a regular practice, and appears to be growing in favor. One evening recently there were eight ladies at six different theatres, including Booth's during the Kellogg opera season, whose escorts were furnished "to order." The men employed for escort duty are carefully selected, and in the majority of cases they are in the service of the telegraph company during the day. As a rule the demand for these disguised messengers comes from married women, widows and maiden ladies of mature years. Not infrequently two women apply for one escort. It is said that the daughters of a prominent professional man and of a well-known clergyman are among those who take advantage of this curious custom. Many of the women who apply for these attendants are strangers to the city, ignorant of the situation of the theatres.

Men, however, as well as women, employ escorts for various purposes. Many, in fact most of the men, too, who require the services of the messengers, are strangers who wish for guides to show them the "sights." The new post-office and other public buildings are the places which the majority of the country visitors desire to visit. It is said that one old gentleman from the country who has been repeatedly "fleeced" by gamblers, keeps a good guide by his side every hour while he is in the city. These guides appear with or without uniforms, according to the fancy of the applicant. Most of them are experienced men, who understand human nature, and who are thoroughly acquainted with the city. The charges vary from 35 to 75 cents an hour.

Another use that is made of the District Telegraph messengers is to attend children, particularly girls, to and from school. About seventy-five children are at present called for in the morning at their homes and in the afternoon at their schools by messenger boys. It is said that there is one mother who will not allow any of her children to leave the vicinity of the house unless accompanied by a messenger-boy in uniform. Recently she has taken a particular liking to one messenger, and employs him altogether on this special "nurse detail," as it is called. The boys are also required as "night nurses" and "night watchers." The practice, however, of hiring the messengers to watch patients afflicted with contagious diseases has been forbidden by the company.

Cases are not unknown where a messenger has been summoned and sent in search of a missing husband, who was supposed to be at one of his favorite haunts. It is related that in one instance a messenger started out with a complete list of the places in which the truant was likely to be found, and at last discovered him. But he was unable to persuade him to come home, and so reported. It is not an uncommon thing for a messenger to be sent home with an intoxicated person. In one instance of this kind recently, a man was labeled and sent home, and when the messenger gave him up he obtained a receipt for "one drunken man." Messenger-boys and men are also extensively employed as detectives for various purposes. Some of the small boys are said to be very clever at this work, and on account of their comparatively small size they are able to mingle with men and observe much without attracting notice. It is said that a lady engaged two of the shrewdest of the young men in the employ of the company for this purpose, paying them double rates and receiving their reports daily. It is also stated that in a recent divorce case, a messenger boy was detailed to watch the child for whom the parents were contending. The nurse, however, observing that she was watched, resigned her position because she could not meet a certain male friend of hers without having the fact reported. On the other hand instances have been known where nurses hired messenger boys to take care of the children in their charge while they enjoy a flirtation around the square or park.

Special messengers, or men or boys in plain clothes, are assigned to special duty as "spotters" of suspected clerks in stores, and they are said to have done excellent work. In fact, detective duty appears to be peculiarly adapted to those in the messenger service.

Another use which has been found for messenger boys is the paying by proxy of New Year's calls. In one sense, too, they may be said to receive calls oftentimes. Many gentlemen have lately adopted the custom of sending their cards to their friends on the first day of the new year, instead of calling in person. With many ladies, also, the practice has grown up of receiving cards by a messenger boy hired for the purpose, or of securing a boy for New Year's Day to attend the door and announce the visitors. Messengers delivered 5,960 cards from gentlemen, and a great many houses were supplied with boys as door-keepers on last New Year's Day. On Christmas Eve over 600 boys were carrying Christmas gifts from one point to another, and on Thanksgiving Day almost one-half of the entire force resolved itself into a committee of turkey carriers. Messengers are also employed as ushers, at fashionable weddings, and as "managers" of the arrangements for carriages on such occasions.

The books of the company show the services for which the boys have been required, and many laughable records are to be seen. One boy was detailed to take care of a lady's poodle, for which he was paid thirty cents an hour. An escort was required to attend to the theater a lady whose husband was to "come later." A young man was once telegraphed for in order to bring a bumptious servant to terms. During political campaigns the boys are employed extensively to distribute documents. Car-drivers, and indeed all classes of people who have to get up very early in the morning, are peculiarly dependent upon the messenger-boy system. The books also show that the messenger-boys have been used to order dinners, to buy all kinds of liquors, to do shopping for women, to pay bills of all amounts, and even to borrow umbrellas. Not unfrequently boys are sent to pawnbrokers' shops with articles.—*New York Tribune.*

Selections.

The Scriptures impart to the soul a holy and marvellous delight. It is, indeed, the heavenly ambrosia.—*Melanchthon.*

God has promised forgiveness to your repentance; but He has not promised a to-morrow to your procrastination.

Those who, from the desire of our perfection, have the keenest eye for our faults, generally compensate for it by taking a higher view of our merits than we deserve.—*J. F. Boyes.*

No flower can grow in paradise that is not transplanted from Gethsemane; no one can taste of the fruit of the tree of life that has not tasted of the fruit of the tree of Calvary.—*Leigh Richmond.*

The true statistics of the Church cannot be written. They cannot be expressed in figures and tables. It is not the number of scholars in a Sunday school, but what they are taught and how they are influenced, that determines the value and success of the school.—*Churchman.*

It is they who glorify who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who bless others, who shall be blessed.—*Dr. Guthrie.*

Science and Art.

Poison.—Professor Nichols, of Boston, found eight grains of arsenic to each square foot of a green dress submitted to his examination. Here is the fact of poisons freely used. Is there no remedy?

Durability of Timber.—Seasoned timber is but little liable to decay under the influence of a dry atmosphere, and will resist decomposition for an indefinite period when kept totally submerged in the water. The piles of old London bridge, driven 800 years before, were found to be in good condition when the new bridge was erected in 1829, and those which served as the foundation for Trajan's bridge over the Danube, A. D. 105, are said to be still visible at low stages of water.

Repair of a Palace.—Considerable reparations are now in progress in connection with the Palace of the Farnesina, at Rome, where Raphael's frescoes are. It has been the subject of repeated complaints, that the Tiber, influenced by certain public works, has injuriously affected the safety of this building, and threatened it in the gravest manner. It now appears that the Roman Municipality and the Italian Government are on the alert, and intend to take measures of precaution.

Torpidity of Toads.—Professor J. A. Allen, of Cambridge, states that he saw a large number of toads taken from the mud of a well which had been closed for twenty years. The animals were apparently lifeless, being quite motionless, but after being drawn up and exposed to the air, their legs began to twitch after a few moments, and their eyes slowly to open and close. In three or four minutes they so far recovered as to hop about, and shortly after became as bright as if they had not been sound asleep for the last score of years. The temperature of the mud in which they were found was about 45 degrees, which was no doubt maintained throughout the year; and, as this corresponds very nearly to that of ponds where they hibernate in winter, Professor Allen thinks that this prolonged torpidity was cause by a continued uniformity of temperature, and that he sees no reason why it should not have been protracted indefinitely.

Where the Wood Goes.—To make shoe-pegs enough for American use consumes annually 100,000 cords of timber, and to make our lucifer matches 300,000 cubic feet of the best pine are required every year. Lasts and boot trees take 500,000 cords of birch, beech and maple, and the handles of tools 500,000 more. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repairs consume 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost $45,000,000, with a yearly expenditure of $15,000,000 for repairs. These are some of the ways which American forests are going. There are others; our packing boxes, for instance, cost in 1874, $12,900,000, while the timber used each year in making wagons and agricultural implements is valued at more than $100,000,000.—*N. E. Homestead.*

Personal.

Ex Secretary of State John B. Linn has returned to Bellefonte and settled down to law practice.

Dr. A. Gurney, a Methodist minister of Chicago, defines "moral insanity" to be "general cussedness."

The Greek Archbishop of Adrianople has been assaulted by some Bulgarians, though not killed, as at first reported.

The Rev. Egbert Cleve, who has been working in Columbus, O., to build up a Reformed Episcopal Church, has at last gone into the "Mother Church," and united with the Cathedral Society.

John G. Saxe, the wit, who has been in delicate health, and has done no literary work for some time, is now confined to his room in Brooklyn, suffering, it is said, from chronic melancholia, superinduced by illness in his own case and among members of his family. He will, if he lives, be sixty-three in June of this year.

The tune known by the name of "Portuguese Hymn" is commonly ascribed to Redding, an English composer, who died a century and a half ago. The real author seems to have been Marcos Portugal, who died at Rio Janeiro forty-five years ago. He was a chapel-master of the King of Portugal, and composed the tune for the Latin hymn, "Adeste Fideles."

The Rev. Dr. DeKoven, of Racine, Wis., barely escaped death by exposure a couple of weeks ago. He had been in Milwaukee, and was walking hurriedly to catch an early morning train to his home He fell on the ice and broke one of his ankle bones, and lay on the roadside for half an hour, helpless, until a German laborer rescued him. He is still confined under medical treatment in Racine.

Books and Periodicals.

The Englishman's Critical and Expository Bible Cyclopedia. Written by the Rev. A. R. Fausset, A. M., Joint Author of the "Critical and Experimental Commentary." Philadelphia: J. B. Lippincott & Co. Price, $5.00. For sale by the Reformed Church Publication Board, 907 Arch St., Phila.

The very appearance of this work makes a favorable impression. It is handsomely printed on most excellent paper, and contains seven hundred and fifty-three royal octavo pages. It is printed with fair type and in narrow columns, three of which occupy each page. The illustrations, six hundred in number, though generally necessarily small, are apt and well executed.

As to its contents, it differs somewhat from most Bible Dictionaries, in that it does not confine itself to the mere exposition of words or terms found in the Bible, but takes up subjects of the deepest interes, taught in the Scriptures, such as Antichrist, The Thousand Years or Millennium, Inspiration, Predestination, Justification, Number, Divination, etc., thus incorporating in it more or less of the theological element, and furnishing a brief but clear exposition of the most important passages of Scripture.

The style is exceedingly terse and compact, and yet sufficiently full to make the expositions clear and forcible. The author possesses in an unusual degree the happy art of presenting a vast amount of information within a very small compass, in a connected form. He gives the results of modern criticism and research, and, at the same time, sets forth briefly and suggestively, those doctrinal and experimental truths, which the written Word itself contains. The work is indeed a vast storehouse of Scriptural information in a most compact and accessible form.

An index of all the books and almost all the chapters in the whole Bible, in consecutive order, with references to the articles which illustrate them, is appended to the work. This will be found convenient by all Biblical students, and fits the work itself for serving, to a very large extent, the purposes of the usual Biblical commentary.

The articles have all been written or compiled by the author himself, who has bestowed upon it the labors of the last seven years of his life. This insures for it a unity of tone and aim, such as could not have been attained, had the articles been prepared by different writers; an end in itself of the highest importance, as must be admitted by every student of the sacred Scriptures.

The work has so much to commend it to favor, that it cannot fail to prove a valuable addition to every pastor's library. Hence every pastor should possess it, and any person or persons, who may wish to furnish their pastor with some valuable token of remembrance, which shall benefit not only him, but themselves also, will find a work like this in every way suitable for such purpose. F.

The Penn Monthly, devoted to Literature, Science and Art, March, 1879. Contents: The Month; The Western Sphynx, Dr. Elliot Coues, U. S. A.; Health and Education, Eliza S. Turner; Grave Robbing and Dissection, T. S. Sozinsky, M. D., Ph. D.; By the Perkiomen, I. R. P. The Industrial League to its Constituents; Mrs. Kemble's "Records of a Girlhood;" New Books; Books Received. Published for the Penn Monthly Association, by Edward Stern & Co., 125 & 127 N. Seventh Street, Philadelphia; A Brentano, New York; Trubner & Co London.; A. Asher & Co., Berlin. Terms $3 per annum; single numbers, 30 cts.

This number of the Penn Monthly, which is always neat and trim in its outward appearances, and the contents of which are always worthy of the fine dress, will be read with especial interest. A glance at the contents given above, will indicate the subjects treated of, and we can assure our readers, that the articles are full of rare instruction.

The Messenger.

REV. P. S. DAVIS. D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 12, 1879.

CATECHIZATION AT THE FIRESIDE.

A gentleman, with an interesting family of children, some of them nearly grown, remarked to us the other day incidentally, that he wished to be home early that evening, as he expected his pastor and the elders of the church at his house in an official capacity. "They are coming," he added, "to examine us in the Catechism."

We were surprised, but wonderfully pleased to hear, that this custom had not entirely died out, and that, in the United Presbyterian Church, it was kept up. In our own Church, catechization is not neglected, and at this season of the year especially, nearly every pastor is paying great attention to it. But outside of the German communities, the half-worldly influences and appliances are contesting the ground with some show of success. In most cases, even when the children are sent to the pastors for instruction, the interest of parents seems to end with that. There is very little thought of gathering all the members of a household together by appointment, in order that the minister and his assistant overseers of the Lord's flock, may see whether the truths and doctrines of our holy religion have been taught at the fireside. The parents are too old to submit to questions on these subjects, and even the young are too much engrossed with their secular education or the duties and pleasures of the world, to give them the attention of a regular hour. And yet examination and instruction at given times, was just what was formerly involved in pastoral visitation, and just what should not be neglected now. Pastors in years gone by, were accustomed to go into neighborhoods and see that all members of the different families were properly indoctrinated, and although it is now more convenient to meet the youth in classes at some church or school-house, it is doubtful whether the work is as far-reaching and as thorough as it once was.

This is not generally the fault of ministers, who must spend much time in getting proper attendance, and who are frequently discouraged by the fact, that parents do not urge upon their children the importance of committing the answers to the questions and the proof texts to memory. The revival system is thought to be a good substitute for catechization, and is doing much to fill the churches with persons, whose knowledge of the truth is very limited and vague. In fact, educational religion has to contend with great odds, but is worth contending for, because nothing so confirms people of all ages in the teachings of God, and nothing so subserves the law of the increase of the Church, as the systematic and continued study of those things which are able to make us wise unto salvation. But catechization at the hearth-stone is almost necessary, in order to the true work of a pastor, who should only be required to see that the plants in grace are developed into trees that are to bring forth the fruits of righteousness. At the baptism of their children, parents solemnly promise to train them up in the knowledge and fear of God, according to the articles of Christian faith and doctrine as contained in the Old and New Testament, and in the symbols of the Church; and afterward they are to bring them to the minister for examination and instruction. Christian nurture must begin at the cradle, and only carried forward by the pastors. And unless parental duty is faithfully performed, ministers cannot be blamed if their efforts seem to be in vain.

A STRONG WAY OF PUTTING IT.

Mr. Campbell, a temperance lecturer, has a very strong way of putting things, as far as the expense of intoxicating drink is concerned. He says: "Make your wife your barkeeper. Lend her $2 to buy a gallon of whiskey. When you want a drink pay her ten cents for it. An average of sixty-five drinks to a gallon will give her $6 50. She can then pay you back the $2, buy another gallon and still have a balance left of $2.50. Keeping on in this way, she will have money enough to support you when you have become a confirmed inebriate, and will be able to take care of you until you are ready to fill a drunkard's grave."

It may be suggested, that the financial resources of the wife might be further improved, if the husband would buy a recipe, which would enable her to make what is called whiskey for twenty-five cents a gallon, instead of paying two dollars for it. The decoction would be the same, and do all the better, "for when men have become well drunk," the worse can be put upon them as better answering the demands of a vitiated appetite. It is a noted fact, that habitual drinkers are not satisfied with pure liquors, even if they can get them. They soon want the more powerful stimulants of benzine and strychnia. It is bad enough to drink ardent spirits, but it is worse to dredge them with pepper under the name of "bitters." We cannot quench fire by adding fuel to the flames.

WHAT OTHERS DO, AND WHAT WE SHOULD DO.

We see it announced, that it is proposed to raise $25,000 to enable the Baptist Publication Society to employ Sunday-school missionaries and assist needy schools. $16,000 have already been secured to this fund, which has been subscribed, mainly by persons residing in Philadelphia, and it is expected that the balance will soon be obtained.

We refer to this fact, that our people may see, in what appreciation the Publication operations of the Church are held by other religious denominations, and what they are doing from time to time to sustain them. The present is only one among constantly recurring instances, in which our Baptist brethren evince their interest in their publication operations and their liberality in sustaining them. A few years ago, they furnished their Board of Publication, which has its centre of operations in this city, with extensive buildings, at a cost of some two hundred and fifty thousand dollars, and soon after added twenty thousand dollars, with which to add to the stock in their Book-store. The present movement looks to the furnishing of means to extend their operations, in the way of establishing mission Sunday-schools and assisting such schools as are needy.

They are not alone among the Churches, in evincing a deep interest in their Publication operations. The Methodist Episcopal Church has ever been distinguished for the importance it attaches to its publication operations, and the generous liberality with which it has sustained them, to which it is also largely indebted for its immense growth and prosperity. It has its large Book Establishment in New York, with its several branches located in important cities in the West and the South, from which are constantly issued the papers of the Church, and the vast number of religious books, which bear the imprint of their establishment. They are fully alive to the importance of this particular instrumentality to the furtherance of their denominational interests, and they are not slow to avail themselves of it.

The same view of the relation of the publication interests of a Church to its permanent and healthful growth and prosperity is practically held by our Presbyterian brethren. They have their extensive Publication house in this city, which they sustain with commendable interest and activity. The taking up of annual collections in all their Churches, in aid of the Mission Fund of their Publication Board, which was inaugurated some forty or more years ago, is still continued, and from the statements published in their papers, yields for the Fund an average of nearly $2,000, monthly.

Other religious denominations, such as the Free Will Baptist, United Brethren in Christ, Evangelical Association, etc., etc., evince a similar interest in their publication operations. They all seem to be fully sensible of the intimate connection of the successful prosecution of such operations with the prosperity of the Church. Hence the interest manifested in them, and the liberality and zeal, with which they are sustained.

As might be expected, it has for years been the burden of our prayers and desires, that a similar interest in the publication operations of the Reformed Church might be manifested on the part of its ministry and membership. Friends have not been wanting, and some of them have evinced a commendable interest in the cause and devotion to it. They have, however, been far from being as numerous and as general, as the importance of the interest itself demands. Sectional divisions and interests, a thing unknown among other and larger denominations, have more or less prevailed, which circumstance itself is necessarily adverse to the successful prosecution of such operations. Present indications, however, lead us to hope, that this great evil will soon disappear. Those too are not wanting, who seem to think and feel, that the publication operations of the Church should not only be self-sustaining, but also prove an instrumentality to create and furnish means for aiding and sustaining other operations of the Church.

In the midst of the prevalence of such views and feelings, the failure to receive, on the part of our publication operations, that general and hearty support and co-operation, to which they are justly entitled, and which are so essential to their success, seems to be a natural consequence. The Superintendent himself has been obliged, to a large extent, to provide, as best he could, the means for keeping our publication operations afloat. He has done so cheerfully in the confident expectation, that the Church will amply sustain him in the end, in his labor of love for its important interests. Shall this expectation be disappointed? We trust it will not. That it shall not be, however, our brethren and friends must evince an increased and more active interest in the Publication enterprise of the Church, and this we fondly hope will soon be done.

We need an extended patronage and the prompt payment of what is due us. Will not all interested in the matter see to it, that this need is fully met? We need also large contributions, and should come in very properly for suitable remembrance in the legacies of the benevolent. Shall not our just claims in this direction, also be properly regarded? As a Publication Board, we should be adding from year to year to our miscellaneous publications, for the use of Sunday-schools and congregational libraries. Valuable manuscripts are offered to us on moderate terms, and would be offered in still greater numbers, had we the means to purchase and publish them.

Then again, important colporteur work ought to be done in the Church, through the agency of our Publication Board, in the way of circulating our publications and building up Sunday-school and Mission interests. But this cannot be done, unless it is furnished with funds specially appropriated to such ends. There ought to be, therefore, under the control of the Board, as is the case in other Churches, a fund specially designed for colporteur and mission work. Are there not friends in the Church, possessed of means, entrusted them by its great Head, who will come forward, and speedily set on foot and amply sustain such an enterprise? Our prayer is that the Lord will search them out, and give them the heart to enter speedily and freely upon such a noble work.

If our Publication operations, in every legitimate aspect of them, are properly sustained, much of a highly important and permanent nature will be accomplished for the interests of the Church. Let their friends rally properly around them and amply sustain them, and there need be no fear as to the result. We are doing something; but we ought to be doing a great deal more. F.

REV. JOS. COOK'S LECTURE.

The announcement made last week, that Rev. Jos. Cook, of Boston, would lecture in this city, drew a large and intelligent audience to Association Hall on Thursday evening. The lecture proper was prefaced by a familiar talk upon the Chinese Question, in which Mr. Cook ventilated the subject pretty thoroughly, giving facts and figures which will scarcely be brought into dispute.

The lecture proper was on "A Personal God in Conscience." The main idea was, that even if the Bible were closed and man shut up to himself, the evidences of his own inner nature would force him to confront, not simply the "what," but the "whom"—the Personal God, above him. The discourse took the form of a soliloquy between the soul in its environment, and the Maker and Judge it would be compelled to recognize. A great many definitions from Kant and others were given and criticised. With Mr. Cook, "motive" is the leading element of conscience, and gives the infallible test by which men are to be judged in the end.

It would be almost impossible to give an analysis of this lecture. Those who may have seen the author's productions in print can easily see how hard it would be to report them, without giving them in full. They read well, and there is a great deal of interest added to them, by the wonderful earnestness of the speaker. His wealth of illustration, and his impressive manner, are remarkable.

He will lecture again in this city on the 20 inst., and take for his subject, "Repentance after Death—A Reply to Canon Farrar."

THE BURIAL OF THE DEAD.

"Interment private," is an announcement which frequently follows the notice of a death in our city papers. It means that the funeral services will be conducted at the house for the benefit of the afflicted family and friends; that only the relatives of the deceased, and perhaps a few intimate acquaintances, are expected to go to the place of burial; and that accommodations will not be furnished for any others. This custom, which has only lately begun to assert itself, is certainly commendable. It dispenses with the custom and heavy expense of procuring carriages for a large number of persons, who are neither related to, nor ever had any special interest in the deceased. Many persons attend funerals, especially in the Summer season, for the sake of a pleasant ride, out of the noise and confusion of the city, to the cool shades of a cemetery, at the expense of an afflicted family. It is a move in the right direction, and it is to be hoped that the sense of its appropriateness will continue to increase, until the long lines of slowly moving carriages will seldom be seen in the streets of our cities. Comparatively few persons, as funerals have been conducted in the past, can afford to die in a city. Only the wealthy are able to pay for the expensive coffins and burial cases, the fine carriages and costly floral decorations, which custom, or something else, has taught society to regard as indispensable to a respectable funeral. The rich alone can afford the outlay necessary to procure these things; and the poor, unfortunately, try to imitate them. The mechanic, the laborer, or the clerk, whose income is only a few hundred dollars a year, thinks his dead must be buried with something like the same ostentatious display, with which the rich man conveys his dead to their last resting place; and, in many cases, the undertaker's bill, if paid at all, is a source of annoyance and trouble for years.

There is room here for the wealthy—especially Christians whom the Lord has blessed with riches—to exert a good influence upon their less fortunate brethren, and to do them a great kindness. No one can seriously doubt that a reform is needed in this matter. And as reforms in the customs of any community begin with the wealthy and influential, our wealthy and well-to-do Christians ought to inaugurate a reform in the customary style of burying the dead. Let them set the example. Let no more carriages be engaged than are needed for the accommodation of their families and near relatives. If others wish to go to the cemetery, let them find their own conveyances. Let simplicity be the measure of respectability; and your poor brother, when a death occurs in his family, will very likely order things in accordance with his ability to pay.

Some one ought, we think, to inaugurate a reform with regard to the custom of preaching funeral sermons. In cities and large towns a sermon is seldom expected or desired; but in the country and smaller towns, funeral sermons are a heavy burden on the minister's life. German communities expect more in this respect than others. The pastor must often preach in both German and English, and beside this conduct a service at the house. In large pastoral charges there are frequently several funerals in a week. What an amount of unnecessary labor this imposes upon the already over-worked pastor! It is unnecessary because the departed are not benefited by it, and it is very doubtful whether it does the living as much good as they would derive from a few words fitly spoken in their homes. A funeral should be the occasion for solemn, personal meditation, which should not be disturbed or interrupted by a sermon.

This custom, which prevails almost everywhere in the Reformed Church, should be reformed. If it is thought that a memorial service should be held, let it take the place of the regular service on the Lord's day. Ordinarily, however, let the dead be buried from the homes whence their spirits departed to the home beyond; let the mourners be comforted by the consolations of God's word, which, in times of bereavement and sorrow, is much better for them than a sermon,—and by prayer for the support and blessing of God's Spirit; let the beautiful and comforting truths of the office for the burial of the dead be read at the grave; and let it be felt that a death in the family is, itself, a more powerful sermon than can ever be uttered by the lips of man. B.

THE CHINESE QUESTION.

We do not think the article copied elsewhere, by request on this subject, is a very strong argument on the respected author's side of the question. Our former missionary is doubtless honest in his views, but what he has written only shows that the local Christian sentiment of San Francisco, especially liable to be influenced by the whirl of political and social life, is divided and prejudiced. The statement for instance, that the Roman Catholic Church "hates the Chinaman on the Pacific coast," and that "the dignified Episcopal Church takes no interest in the Christianization of the unconvertible heathen mongrel," is no reason for the exclusion of the Mongolians from our shores. The Romanists have hated and expatriated people before, and the assertion that "the Chinese are unconvertible," is a restriction of the power of atoning blood and sanctifying grace, which no one, however dignified his ecclesiasticism, has a right to make. We do not know whether or not, the Methodists are running their Church in California on "the perfect holiness plan," but the fact that the civil authorities have declared their mission house a nuisance, may only indicate a degree of impatience which will not allow Christian effort time to do its work. The testimony of the *Occident*,—a Presbyterian paper—that "for every Chinaman in California Christianized, nine white men are heathenized," is rather hard on the white men, and perhaps shows where the work of exclusion should begin. Yet the *Occident's* "deposition" may be true; for lately when a whole ship-load of degraded women were about to be sent away—thus relieving the coast of the worst Chinese element,—a shrewd lawyer issued a writ and had them brought on shore again.

The assertion of our worthy missionary, that Mr. Blaine's letter to the *N. Y. Tribune* is as honest and true as "if it

were edited by the recording angel of Heaven," is bold enough to say the least of it, but we respectfully submit that it proves that the brother shares the enthusiasm of the people of the Golden-gate, and that this may be leading him to unintentional exaggeration.

Evidently if the sentiment of the Church of San Francisco is what he represents it to be, that sentiment ought to be changed; for it involves want of faith in the power of Christianity to overcome evils, which may be appalling enough. His whole argument would certainly have kept Paul out of Corinth, and would stop missionary effort in New York, now.

That the immigration of these Asiatic people, often reduced to degradation after they get here, may present grave questions, no one will deny; but statistics prove that this has been over-estimated. Since Mr. Burlingame's treaty, not many more than 100,000 Chinese have come to our western shores, and there are not that many now in all California—a territory larger than all New England. This immigration is decreasing. Only a few more than 1000, came to us during the past year, and 4000 have been discouraged and gone back home.

Nor has the effort to Christianize them been discouraging, when all that it has had to contend against is considered. The gospel is doing its work among them as rapidly as is usual, among the pagans, as the history of missions will show. Rev. Jos. Cook, said the other evening in a talk in this city: "There is not a church with any spiritual life in it on the Pacific coast that has not a class in its Sunday-school for Chinamen. The certainty is, that more than three thousand Chinese answer to the roll-call in evening mission-schools in San Francisco, and study successfully the English language. Over three thousand attend Sabbath-school; a thousand, it is supposed, have accepted Christianity. It is certain, at least, that more than four hundred have been baptized. We have two hundred Chinese students in American colleges and preparatory schools; and some of them outrank our best boys."

If this be true, it shows a greater increase among the Asiatics, according to the ratio of population than among some of our American people.

CONCIO AD CLERUM.

Such is the general designation of a sermon, delivered at the first organization of our General Synod, in Pittsburgh, November, 1863, by Dr. J. W. Nevin. The above Latin title means: A discourse to the clergy. The subject of the discourse is, Christ, and Him Crucified.

We do not know of anything that could be read with greater profit by our ministry and intelligent laity, at the present time, than this sermon. The Synod—the first representative of the whole Reformed Church in the United States—made the sermon its own property by ordering it to be published, thereby preserving it in permanent form for general and future use. The time and the occasion were auspicious. It was in the year of our tercentenary jubilee, when there was a flowing together from all parts of our Zion; the spirit of unity and peace was revived; minor differences were overwhelmed by the overflow of good feeling; and all seemed to see in the honored Heidelberg Catechism the bond of ecclesiastical unity, and in its irenic spirit the charity which is the very bond of perfectness. And the inauguration of the General Synod was a fruitful crowning of that festal year. What could have been more proper for the Church, which confessed her denominational faith through that one grand symbol alone, than to unite under it as one organization? And what could have been more befitting the occasion than the appointment of Dr. Nevin to preach the first sermon before the representatives of the whole Church?

And the subject of the discourse was certainly most appropriate. Christ crucified is a great theme for the preacher, always, from which, rightly apprehended, there should be no departure. St. Paul determined not to know anything else. It was indeed to the Jews a stumbling-block, and to the Greeks foolishness, but to all who believed, the power of God unto salvation. It furnishes the key to all Christian doctrine; it runs like a golden thread through the whole body of divine truth; it throws back its glorious light over the whole incarnate life of the Redeemer; and proclaims with no uncertain voice what He was and continues to be for us men and our salvation. The doctrine of Christ Crucified is the doctrine of the entire Christian creed, including Father, Son and Holy Ghost in the work of redemption. Not *the crucifixion* simply, as if Christ had been designed as a victim for the cross, in order to quench the wrath and satisfy the justice of God,—just that and nothing more,—but, *Christ crucified*, by wicked men; Christ obedient unto death even the death of the cross.

But it is our purpose here only to direct attention to that remarkable sermon, in order that it may be looked up and re-read, not only in the light of the occasion that called it forth, but, now especially, in the light of the present status of the Reformed Church, under the benign influence of the peace movement, so happily inaugurated by the last General Synod. Let this "Concio ad Clerum" of our first General Synod be brought forth from its resting place, that it may speak once again to its original audience, and to many others; and let it be carefully read and studied as a companion piece to the happy deliverance made by the *last* General Synod. We believe that the sermon in question contains every element and every principle, clearly set forth, that is necessary for the establishment on a firm basis of a positive, intelligent and enduring peace. Its sentiments were received by that general body, fifteen years ago, without a murmur of dissent, and surely they should meet with the same approval now.

In view of our peace movement, the sermon under consideration seems to us like a prophecy, that is now about to be fulfilled. Delivered as it was before our first General Synod, embracing as it does the cardinal principles of gospel truth, declaring the Heidelberg Catechism to be their faithful exponent, and receiving the endorsement of that highest court of the Church,—it should now be invited into the council of peace, in which its weighty and solemn words could not possibly renew partizan strife, but would most surely promote the Christian unity for which we hope, and strive, and pray.

K.

MOTTOES ON CHURCH BELLS.

From time immemorial, it has been customary to have mottoes cast on bells. Sometimes they seem quite appropriate to the purpose to which they are devoted. Such was the case with the old bell placed on the State House in Philadelphia, about twenty-four years before the independence of the American Colonies was declared; and the special use to which the bell was on that occasion appropriated, seemed to give to the motto a prophetic significance: "Proclaim liberty throughout all the land, to all the inhabitants thereof." Lev. xxv. 10. It cannot be always said, that the selection is so happily made. This applies especially to those frequently placed on church bells.

From a brief notice contained in a recent number of *The Troy Morning Whig*, we learn, that the celebrated bell founders, Meneely & Kimberly, of that city, are at present engaged in casting two bells for churches, on each of which mottoes are to be placed. The one is intended for a mission offering. It is to have the following couplet placed on it:

"Presented by Miss Abby Coe.
Praise God from whom all blessings flow."

The association of these two lines may be thought apt, and be well meant; but its incongruity grates harshly on the refined ear.

The other bell is intended for a mission church amongst the Sioux Indians. The motto to be cast on it is given as follows:

"EXANPAHA.
'Tuwe nah' on kinhan kuwa eye kt'a."

This latter motto we will not undertake to criticise. This pleasing duty we leave to other heads, more learned in the language of the aborigines of this country than we ever expect to be.

F.

Among the Exchanges.

The *Presbyterian Journal*, which was especially bright last week, says:

"It is high time that the pulpit should cease to be a bulletin for all kinds of notices. It is really painful to hear the string of secular notices which are read in some churches on the Sabbath. Such a custom is both profane and disgusting. Nothing should be allowed to enter the pulpit, or to come from it, of a character so eccentric or secular as to interfere with, and possibly defeat, the object for which the congregation is assembled, namely, *to worship God*. Let the time past suffice to have wrought the will of the Gentiles in this matter of indiscriminate pulpit advertising. Let pastors and sessions pledge themselves, that henceforth all circusses, menageries and negro minstrels, magic lantern, and penny puppet shows, together with all other shows, of whatever name and character, which have for their object *personal* gain, rather than the public good, shall be peremptorily refused their endorsement.'

The same paper objects to "Praying at People," and makes the following pertinent remarks:

"One would scarcely think it possible, that any man would venture to take vengeance in prayer. But we have known this to be done. On a certain occasion an individual leading in this exercise, having cast some aspersion on the character of a neighbor whom he much disliked, that neighbor subsequently hinted to the pastor that *he* would like to lead in prayer at the next meeting—evidently with the desire and intention of replying to his assailant, and in the same temper. Such blasphemy is abominable. If men cannot hold up their hands in supplication, 'without wrath,' they had infinitely better not attempt to pray at all. The effort to do so, in such a spirit, only offends God, hardens the heart, and brings discredit upon devotion. It is also eminently unwise and unjustifiable to pray at persons, even when their spiritual benefit is the end aimed at. They are most likely to take offense at such hints as are known to be designed for them, however well meant, and thus evil, and not good, is the result. Praying is one thing, preaching is another. Each does well in its own sphere, and to that should be confined."

This, on "The Chinese Question," has been cut from the *Evening Telegraph* (Harrisburg), by the author, and sent to us for re-publication. We grant his request with pleasure, but feel constrained to make some strictures upon the article in our editorial columns:

MR. EDITOR TELEGRAPH: In Monday's *Telegraph* you gave your view of the opposition to Chinese immigration by saying: "We believe the anti-Chinese hue and cry comes not from sensible men, but from Dennis Kearney blatherskites."

Now, Mr. Editor, speaking in self-defense, you will allow me to say, as one who has been over twelve years a Christian missionary on the Pacific coast, that I know Kearney personally and have heard him speak on the San Francisco "sand lots' and at other places in California, and, together with the most respectable citizens of the Pacific coast, denounce him as a "furious agitator," but at the same time, we are earnestly opposed to unlimited Chinese immigration. The Congregational churches on the Pacific coast, mostly composed of New England people, and in general council assembled, have spoken solemnly against the immigration of the Chinese to the Pacific coast. The Presbyterian Church paper, *The Occident*, edited by a corps of eminent divines, gives expression to the mind of that large, intelligent and influential body of Christians on the Pacific coast in regard to this Chinese question, by deposing that for every Chinaman in California Christianized nine white men are heathenized by the Chinese. The Baptist churches of San Francisco assembled a few days ago six thousand strong, in the "Metropolitan Temple," entreating President Hayes "to sign a bill restricting Chinese immigration," and sustain Congress. The dignified Episcopal Church on the Pacific coast takes no interest in the Christianization of "the unconvertible heathen mongrel," and is opposed to Chinese immigration. The Roman Catholic Church, otherwise zealous to compass land and sea with its peculiar faith, hates the Chinaman on the Pacific coast, and persecutes him to the death in Dennis Kearney and cohorts. The Reformed Church on the Pacific coast, which I had the honor of founding there, is a unit in its opposition to Chinese immigration, and we think many years' observation and even missionary work among Chinese had furnished sufficient honest reason for our position on this question as a denomination. There is not a Lutheran minister on the Pacific coast, whom we ever spoke to on this subject, who approved this Mongolian invasion.

Our good Methodist brethren at the East, judging from their late dispatch to President Hayes, are the only religious body in the land who say: "Let the Chinese come." But the Methodist Mission House at San Francisco, which I have visited a number of times, and under the management of the eloquent missionary, Rev. Dr. Gibson, has been pronounced a public nuisance by the health authorities of San Francisco, because of its intolerably filthy condition. If "perfect holiness" among Chinese presents such leprous filth, what may be expected of those Christian Chinamen who make no pretensions to "perfect holiness" or any religion? Senator Blaine's letter on this subject to the New York *Tribune* is as honest and truthful a statement of the general nature of this Chinese question as the people of the United States can get, and if it were indited by the recording angel of Heaven. The opposition to the Chinese on the Pacific coast, therefore, does not come from "insensible men," but the Christian intelligence of American citizens, not from "Dennis Kearney blatherskites," but from the brain, the heart, muscle and loyalty of American citizens on the Pacific coast. Respectfully,

F. Fox.

CONSECRATION OF A NEW REFORMED CHURCH.

The new Reformed church at Leibersburg, Md., in the Cavetown charge, will be solemnly consecrated to the Triune God, on the 16th of March. The sermon will be preached by Rev. J. O. Miller, D. D., of York, Pa. Other ministers are expected to take part in the service.

[Communicated.]

FIFTH SESSION OF THE YORK COUNTY SUNDAY SCHOOL CONVENTION OF ZION'S CLASSIS.

The York County Sunday School Convention in connection with Zion's Classis, met in St. Paul's union (Reformed and Lutheran) church, at Dallastown, York county, Pa., on the 3d and 4th of March. The topics discussed were vital and fundamental; the speakers numerous and well prepared; and the audience unusually interested. Among the speakers present were: Rev. J. O. Miller, D. D., Rev. I. S. Weisz, D. D., Rev. A. Wanner, Rev. A. Spangler, Rev. R. Smith, Rev. R Rahauser, Rev. E. Garver Williams, Rev. F. J. Saurber, Rev. W. H. Xanders, and Rev. P. Warner. The audience was large, and it is especially not to be overlooked, that the Reformed congregations of York were all well represented.

On the evening of March 3d, a very elaborate and highly instructive sermon was preached by Rev. I. S. Weisz, D. D., on 1 Tim. iii. 15, in the English language His subject was: 'The vast Importance and Advantages of a sound and just knowledge of the Sacred Scriptures for the Young" He was assisted in the devotional exercises by Rev. A. Wanner. After the preaching of the sermon, the Convention was formally opened by the Classis' Superintendent of the Conventions of York county. Remarks, bearing specifically on the subject of the previous discourse, were then freely offered by some of the members of the Convention, after which the Convention adjourned to meet on Tuesday morning.

On Tuesday morning the Convention met again, and after the usual devotional exercises, proceeded to the discussion of the following topics: "The Duties of the Consistories to the Sunday School;" "The Duties of Church Members to the Sunday School," and "Who should be Officers and Teachers in the Sunday School?" which were dwelt upon at length by Rev. A. Wanner, Rev. I. S. Weisz, D. D., and Rev. J. O. Miller, D. D., respectively. During the discussion of these topics, many of the other speakers availed themselves of the opportunity afforded them, and participated in the debate.

On Tuesday afternoon at 1 o'clock, the Convention assembled again. The first hour was devoted to children's meeting. Addresses were made by Rev. W. H. Xanders, Rev. A. Spangler, and Rev. J. O. Miller, D. D. After the children's meeting, the fourth topic: "The Importance of Teaching the Catechism in the Sunday School," was opened and discussed by Rev. J. O. Miller, D. D., and Rev. I. S. Weisz, D. D. The minutes were then read and adopted, and after the adoption of a resolution of thanks to the Reformed and Lutheran congregations for favors and kindness shown to the members, the Convention adjourned with fitting services.

The exercises of the Convention were interspersed with music by the ladies and gentlemen of Dallastown. May the Lord bless and greatly encourage them in the Sunday School work!

E. G. W.,
Sec.

Church News.

OUR OWN CHURCH.

SYNOD OF THE POTOMAC.

Rev. Conrad Clever, of Columbia, Pa, accepts the call presented to him by the Third Reformed Church of Baltimore, Md

PITTSBURGH SYNOD.

Three persons were received into full communion with the Church, in connection with a communion service held on the 2d of March, in St. Peter's Church, Mt. Pleasant charge, of which the Rev. S. Z. Beam is pastor.

Rev. F. Pilgram, of Greenville, Pa., was kindly remembered by a number of the members of St. John's Church of his charge, on the 3d of February. The officers of the church brought to the parsonage and presented to the pastor well filled bags of oats and corn, and some wheat, aggregating twenty-five dollars in value. The pastor formally returned his sincere thanks for the gifts bestowed, and expressed his gratification at the evidence it afforded of their kind interest in his behalf. It would also serve as an incentive to increased activity in laboring for their interests, so that the influence of their kind act will be mutually beneficial.

BOARD OF FOREIGN MISSIONS.

The members of this Board are hereby called to attend the farewell meeting to be held with our Foreign Missionary, Rev. A. D. Gring, on Thursday, March 13, 1879, in the First Reformed Church, of Reading, Pa., (Rev. H. Mosser, pastor), at 7½ o'clock, P. M.; and for the transaction of business. As this is to be the final meeting with our missionary before his departure for Japan, it is important that every member should be present.

T. S. JOHNSTON, Secretary.
LEBANON, PA., Feb. 20, 1879.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

1 dozen copies	$0.65
50 copies	2.50
100 "	4.75
144 "	6.50.

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have procured a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 4th inst., by Rev. W. J. Stewart, Mr. Geo. W. Betz to Miss Susan A. Misseavey, both of St. Thomas, Pa.

On the 27th of February, 1879, by the Rev. J. W. Pontious, Mr. Albert Crispen, of Franklin, to Miss Lydia Dieter, of Wayne Township, Crawford Co., Pa.

At the residence of the bride's parents, in Lewistown, Md., on the 27th of Feb, 1879, by Rev. O. E. Lake, Mr. David L. Hedges to Miss Florence C. Zimmerman.

On the 13th of Feb., at the house of the bride's parents, by Rev. J. W. Santee, D. D., assisted by Rev. K. J. Richardson, Mr. Daniel E. Oswald, to Miss Elizabeth F. Ingram, both of Washington Co., Md.

Obituaries.

DIED.—In Hagerstown, Md., Feb. 22d, 1879, Christiana Stahl, aged 81 years, 8 months and 10 days.

This death dissolves, as far as the outward, earthly form is concerned, the beautiful companionship between three sisters, who, the last surviving ones of a once numerous family, had for many years journeyed towards the close of life together. Very sad it was, in some respects, to see the break in this family, when it came at last. But very kind and gracious was the God who brought it about. He gave to His servant a departure well suited to be the conclusion of a life so long, so quiet and contented, so devotedly pious. Gradual and peaceful, without doubt or fear, and (as it seemed to those who looked on) well nigh painless, was the approach to death; and calm the death itself, as is the setting of a summer evening's sun. Thus fell asleep in Jesus another one of a noble generation now rapidly passing away. The great respect entertained by a large circle of friends for the deceased and her family, brought many, on the occasion of her funeral, to the church where solemn service was held by the pastor, assisted by Rev. C. Startzman, of the Lutheran Church.

DIED.—Feb. 20th, 1879, near Weaver's Old Stand, Westmore'and Co., Pa., John A. Byers, in the 38th year of his age.

Bro. Byers was brought up in the doctrines and duties of our holy religion as these are taught and practiced in the Reformed Church. To these principles he was ever true. When he died, he held the office of Deacon in St. John's Church, of the Mt. Pleasant charge. He was a man of great native modesty, and never made much ado about anything. But in his modest, quiet way, he faithfully discharged his duties. One example will be sufficient to show how promptly he attended to his duties. The pastor's salary, according to agreement in the call, is to be paid quarterly. Bro. Byers never paid a cent till the end of the quarter, but at the end, he always paid in full, and required a receipt. This is a sample only, of all his business transactions.

He, therefore, stood high in the estimation of everybody. His character as a Christian, was admired and acknowledged by all. Hence, although he had no special messages for his friends, during his illness, and said no unusual things about his departure (for he thought almost until the last, that he would recover), yet his friends mourn not as those who have no hope. They buried him in a hope that rests upon the death and resurrection of Jesus Christ. He died of consumption. Rev. M. Harkey, of the Lutheran Church, assisted the pastor in the services. An immense concourse of people attended the funeral, which was held on Sunday, Feb. 23d, in St. John's Church.

S. Z. B.

DIED.—At his late residence in Porter Township, Clarion county, Pa., Feb. 6th, 1879, Elder John Hamm, aged 72 years, 4 months and 10 days.

Father Hamm, was a son of Christian Hamm, and was born, and spent his youthful years in Westmoreland county, Pa. He became a confirmed member of the Reformed church at Licking Creek, many years ago, and served as ruling elder in the Salem Reformed congregation, Clarion county, for the past twenty-six years, up to the time of his death. Elder Hamm was an affectionate husband and father; an excellent neighbor, and a devoted Christian. His exemplary life and consistent deportment, will bear testimony of him as such, and as a worthy office-holder of the Christian Church. Though unassuming and modest, in his general bearing, he ever magnified his office, and was a worker, to the extent of his ability, in the Lord's vineyard. He loved to be at his post, and contribute his portion of aid in every way possible to the advancement of the interest and welfare of the Church, especially of the congregation of which he was a worthy elder for so many years. As he lived, so he died, in the service of his Master. Only a few days before his death, though his health was quite feeble, as it had indeed been for a length of time previous, he visited, and stood by the bed-side of Mrs. Serney, and administered words of comfort to her in her dying moments. Little did he, or at least others who were present, think, that he would so soon follow her, to the heavenly world. At her funeral, which was largely attended, he lent a helping and sympathizing hand, and in the procession marched side by side with his pastor. Little did we then think, that in *five* days more, we should commit his lifeless remains to the tomb.

At the funeral of Mrs. Servey, which was on Monday, Father Hamm took a severe cold, which in addition to his general feeble state of health, proved too much for his system. On Tuesday night he was attacked with apoplexy, from which, after some forty-eight hours' endurance, he was relieved by death. His departure was calm and peaceful. His funeral took place at the Salem Church, on the 8th inst., which was very largely attended. The pastor improved the solemn occasion, from the words, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

J. B. T.

DIED.—On the 31st of January, 1879, Luella Maud, daughter of Jessie and Elizabeth Ann Hepler, of croup, aged 5 years, 11 months and 6 days.

Her lifeless remains were consigned to the tomb, on the Lord's day, Feb. 2d, 1879. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

J. B. T.

DIED.—At her late residence in Limestone Township, Clarion Co., Pa., Feb. 1st, 1879, Mrs. Hannah, wife of Deacon C. F. Servey, aged 46 years and 27 days.

Mrs. Servey became a member of the Reformed Church, by the rite of confirmation, at Salem Church, Clarion Co., Pa., some eight years ago, then under the care of Rev. J. G. Shoemaker; which profession she faithfully adorned till the time of her departure to her heavenly rest. She was truly an affectionate wife and mother, and was justly held in high esteem by her numerous Christian friends and neighbors, as a worthy Christian lady. All this was especially indicated by the large attendance of sympathizing friends on the day of her funeral. All feel her loss, but none so severely as her bereaved husband and five children;—but they mourn not as those who have no hope. Their loss is her eternal gain.

Mrs. Servey's afflictions were protracted, and quite distressing in character. But she endured all with much Christian patience, and as the body became more enfeebled, and she approached nearer the gates of death, her faith became greatly strengthened, and it became evident that the words were being verified to her. "My grace shall be sufficient for thee," and "Lo, I am with you always." She was conscious to the last; and finally took her departure in triumphant language, expressing her most confident reliance in her Saviour. She had previously committed her family into the hands of her Heavenly Father, and gave direction in reference to her funeral, and selected hymns to be sung, and the 31st Psalm to be read at her funeral, and from which, by her request, the text was taken, and her pastor improved the very solemn occasion with appropriate remarks:

Ps. 31: 5, "*Into thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth.*" Also from the last two verses of the same Psalm, which appeared at the time as if uttered by the departed Mrs. Servey.—She being dead yet speaketh. "*O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.*" "*Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.*"

J. B. T.

Youth's Department.

WRITE THEM A LETTER TO-NIGHT.

Don't go to the theatre, grange or ball,
But stay in your room to-night;
Deny yourself to the friends that call
And a good long letter write—
Write to the sad old folks at home,
Who sit when the day is done
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble "Excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a by-gone night,
When they lost their needed sleep and rest,
And every breath was a prayer—
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise,
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to let them believe
You never forget them quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends,
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour *too late*.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

—*Olyette Ellis.*

A STORY ABOUT A SWALLOW.

BY C. H. G.

Sometimes children are cruel to animals; but we hope that this often proceeds from thoughtlessness, and not from a delight in causing pain. Birds have often suffered from thoughtless curiosity, because people hardly knew the benefits which these little creatures conferred upon man; but of late years it has become more evident that little birds are the friends of the farmer by preserving his fruit and grain from the attacks of insects, and in consequence people are now more than ever disposed to protect the pretty creatures that enliven our woods with their song.

Perhaps there is no bird more familiar to us all than the swallow, or the martin, as one variety is sometimes called, because this little creature seems to like the neighborhood of man; it builds its nests on our houses or barns, it is easily domesticated, and becomes quite tame. It cannot, however, bear our cold winters, and in the autumn it leaves us for a warmer climate; but it does so with the intention of returning again after the cruel winter is passed; and therefore the appearance of the swallow is always a joyful sight, for it tells us the winter has really gone, and that bright spring is returning with its blossoms and its flowers.

This little bird seems to have a strong attachment to places, and, with its wonderful instinct, will find its way back, year after year, to the same house or barn, and occupy the same nest it had before. On this account the swallow becomes almost a member of the family, and is often cherished and protected as such. I am going to tell you a story of the happiness caused once to a Spanish family by one of these birds.

A good many years ago you must know that the Mediterranean Sea was much frequented by pirates or corsairs from Morocco, Algiers, and Barbary, who made it very dangerous to travel thereon; for not only they plundered the cargoes of vessels which they captured, but the unfortunate crews and passengers were carried off and sold as slaves to the Moors, where, as Christians, they suffered all kinds of misery from their cruel Mohammedan masters. Sometimes it was long before their families were able to ascertain what had become of these unfortunate captives, and then they were able to release them only by sending large sums of money to buy back their freedom.

This was what happened to Don Ramon Cevallos, a rich and respectable merchant of Murcia, who, in a voyage from Carthagena in Spain to a port in Italy, was captured by an Algerine corsair, and, after being stripped of all his property, was sold at Algiers to a rich Moor of the country. This man had an *alqueria*, or country-seat, about four leagues from the town; and here the unfortunate merchant, in company with many other Christian slaves, was forced to do work of the hardest kind in the fields. His cruel master, for some reason or other, would not allow him to write and inform his family of his fate, so that they might take measures to redeem him. At last he even forbade him to mention the subject of ransom to him.

Meanwhile Dona Rosalia, the wife of Don Ramon, and her two sons of twelve and ten years, were in the greatest affliction at the news of his capture. For a whole year they kept on hoping to hear from him, so that they might know where to send the money for his ransom, but no news of any kind came. Two years passed, and then eight more had gone, and yet, in all these long ten years, they had never been able to get the slightest intelligence of the place where he might be found. The sons at last became persuaded their poor father had perished; but their brave mother did not quite lose hope; she would say, "I am convinced your father is still alive, and that you will see him again one of these days, though, perhaps, I may not live to do so."

It was the 7th day of May, the tenth anniversary of the day on which Don Ramon had been captured, and Dona Rosalia and her sons were sadly commemorating the day at home, when their servant came in and said:

"Excuse me, Senora, if I interrupt you, but a lad from Huerta (a little town close by) has come in and says he must speak with you about something important."

The poor wife, as if conscious of good news, ordered the lad to be admitted, and the girl presently returned with a boy of about twelve years of age, dark in complexion, as Spanish children generally are, bright and intelligent.

"Are you, Senora," said he, "the wife of Don Ramon Cevallos, and are these his sons?"

"Yes," they all answered with emotion.

"Very well, Senora," replied the boy very joyously, "you must know that I live with my parents and five brothers in a little cottage about half a league from here, at Huerta. In this cottage, on the roof, not much higher than my head, a swallow comes every spring to build its nest; there it stays among us till September, like one of the family, when it goes away and does not return till the winter is past.

"This morning, while alone in the cottage and watching the swallow on its nest, I noticed that it had a tiny cord around its neck. It is so tame and familiar with us all that I had no difficulty in reaching it, and on taking it in my hand, I found that there was a delicate cord of hair, from which was hanging something like a scapulary or small locket, and this was kept in its place by another little cord which passed round the body, but in such a manner as not to interfere with the bird's flying. Very carefully, so as not to hurt the little creature, I took off the collar, and with the scissors undid one side of this scapulary, where I found a small piece of paper all written over with very small characters. Seeing that it was directed to the wife and sons of Don Ramon Cevallos of Murcia I replaced it on the bird's neck and came as soon as I could get away to find you."

"Merciful God!" exclaimed Dona Rosalia, "continue, what did you do with the bird?"

"Here," said he, "you have the little messenger," and he drew from his bosom the swallow, which he placed in Dona Rosalia's hands, so that she might be the first to read the contents of the paper; it was to this effect:

"In the name of the true God of Christians I beg the one into whose hands this paper may fall to seek in the city of Murcia for the wife or sons of Don Ramon Cevallos, a former merchant of that town, and tell them that this unfortunate man has been ten years in the bitterest slavery. His master, Majamet Assan, a rich proprietor of Morocco, has him at his country place of Alcazaba, and will not allow him to be ransomed unless he is claimed by the Cadi of the city. May God guide the flight of my messenger."

You can easily imagine the joy of this Spanish family on thus ascertaining that Don Ramon was still alive, and where and how he was to be found. The boy who had brought them the swallow, was apparently as glad as they were; and you may be sure that Dona Rosalia and her sons did not fail to reward him handsomely. The elder son started off as soon as possible with the documents and money necessary to redeem his unfortunate father from his bitter slavery, which was happily accomplished in due time; and thus this affectionate husband and father was at last restored to the family from which he had been cruelly separated for so many years, and all by the means of a poor little swallow. This shows us what insignificant instruments are chosen sometimes to bring about the purposes of God.

—*Churchman.*

THE POT OF GOLD.

A cobbler in Somersetshire dreamed that a person told him if he would go to London bridge he would meet with something to his advantage. He dreamed the same the next night, and again the night after. He then determined to go to London bridge, and walk thither accordingly. When arrived there, he walked about the whole of the first day without anything occurring; the next day was passed in a similar manner. He resumed his place the third day, and walked about till evening, when, giving it up as hopeless, he determined to leave London and return home. At this moment a stranger came up and said to him: I have seen you for the last three days walking up and down this bridge; may I ask if you are waiting for any one?" "No!" "Then what is your object in staying here?" The cobbler then frankly told his reason for being there and the dream that had visited him for three successive nights. The stranger then advised him to go home again to his work, and pay no more attention to dreams. "I myself," he said, "had, about six months ago, a dream. I dreamed three nights together that if I would go into Somersetshire, in an orchard under an apple tree, I should find a pot of gold; but I paid no attention to my dream, and have remained quietly at my business." It immediately occurred to the cobbler that the stranger described his own orchard and his own apple tree. He immediately returned home, dug under the apple tree and found a pot of gold. After this increase of fortune he was enabled to send his son to school, where the boy learned Latin. When he came home for the holidays, he one day examined the pot which had contained the gold, on which was some writing. He said: "Father, I can show you what I have learned at school is of some use." He then translated the Latin inscription on the pot thus: "Look under, and you will find better." They did look under, and a larger quantity of gold was found. As the story is a good one, it would be pleasant to fancy it could possibly be true.—*Saturday Review.*

TREATMENT OF THE AGED.

A Fairy Story in Verse.

Through age a man had once become,
Most feeble and thus troublesome.
His ears were dull; his eyes quite dim;
He also shook in every limb.

When at the table for his meals
He sat, and, there, as truth reveals,
Attempted of the food partake,
Extremely much his hands would shake.

The broth he on the table spilled,
And when with it his mouth he filled,
It would sometimes run out again,
And thus his clothes besmear and stain.

The son and wife, with whom he dwelt,
But little pity for him felt;
And though their all from him received,
Were at the sight most sorely grieved.

They, therefore, him from table drove,
Into a nook behind the stove;
And there, in earthen dish, such food
Him furnished, as to them seemed good.

The fare allowed was oft so scant,
As not to meet his craving want.
With longing eyes to table turned,
He wet his cheeks with tears that burned.

Through trembling hands, without a stroke,
At one time, too, the dish he broke.
It fell hard down upon the floor,
And hence for use availed no more.

The young house-wife him scolded much,
Which did his feelings deeply touch.
Though to his lips words seemed to crowd,
He spake not; only sobbed aloud.

A wooden vessel they procured.
It cost few cents, we are assured.
In this for him his food was served;
No fear of breaking, them unnerved.

As they this course some time pursued,
With their wrong spirit still imbued,
A slight event took place one day,
Which shed some light on their bad way.

A little four-year-old grandson,
Brought some small boards into the room,
And laid them down upon the floor;
An act he ne'er had done before.

At what was seen, all were surprised;
His object none in least surmised.
His father, hence, of him inquired,
What was intended or desired.

The boy most innocently spake:
His purpose was a trough to make,
Like that from which his grandpa ate;
And then went on yet more to state:

"When father, mother, too, grow old,
I them will feed, as I've been told,
From this same trough, I here shall make,
As it they can by no means break."

To man and wife, this incident,
With special force the truth home sent.
They at each other wildly gazed,
As what they heard, them much amazed.

They freely then to tears gave vent,
As of their sin they sore repent,
And God before most humbly bow,
To change their course sincerely vow.

They from his nook, the father brought,
And at the table, as they ought,
The choicest place to him assigned,
And were henceforth most good and kind.

His trembling them no more annoyed;
Much pleasure now, they all enjoyed,
As each one tried, in various ways,
To make most happy his last days.

Thus was this household truly blest,
Fulfilling Heaven's high behest,
Which, at the first, they failed to do,
But were at last to it most true.

'Tis kindness to the aged that brings,
The greatest blessings in all things;
Whilst they themselves, who them maltreat,
Shall find no room at Mercy's seat.

Feb. 24th, 1879. S. R. F.

TIME IS MONEY.

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounger stepped into the store and spent an hour or more looking over the books, etc., and finally taking one in his hand, asked the shop boy for the price.

"One dollar," was the answer.

"One dollar," said the lounger; "can you not take less than that?"

"No, indeed; one dollar is the price."

Another hour had nearly passed, when the lounger said:

"Is Mr. Franklin at home?"

"Yes, he is in the printing office."

The shop boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the lounger addressed him thus:

"Mr. Franklin what is the lowest you can take for that book?"

"One dollar and a quarter," was the ready answer.

"One dollar and a quarter! Why your young man asked me only a dollar."

"True," said Franklin, "and I could better have afforded to have taken a dollar then than to have been taken out of the office."

The lounger seemed surprised, and, wishing to end the parley of his own making, said:

"Come, Mr. Franklin, tell me what is the lowest you can take for it?"

"A dollar and a half," said Franklin.

"A dollar and a half? Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, "and I had better have taken that price than a dollar and a half now."

"CHAIRS TO MEND."

The art of doing small things well has a good illustration in the humble chair-mender of the London streets, who is also one of the most interesting of outdoor tradesmen.

He carries all his implements and materials with him. A very-much-worn chair is thrown over one arm as an advertisement of his occupation, and it is needed, for his cry, "Cha-ir-s to men-n-nd," is uttered in a melancholy and indistinct, though penetrating tone. Under the other arm he usually has a bundle of cane, split into narrow ribbons.

Perhaps business is dull, but in the neighborhoods where there are plenty of children he is pretty sure to find some work. Cane-seated chairs are durable, but they will not stand the rough usage of those little boys and girls who treat them as step-ladders and stamp upon them. It often happens that a neat English house-maid appears at the area railings with a chair that has a big ragged hole in the seat, through which Master Tommy has fallen, with his boots on, in an effort to reach the gooseberry jam on the pantry shelf.

Master Tommy probably looks on while the repairs are being made, and is much interested by the dexterity with which the mender does his work. It seems so easy that Tommy thinks he could have done it himself; but when he experiments with a slip of cane that the mender gives him, he finds that chair-mending is really a trade that must be learned.

Some chair-menders are blind men, and it is still more interesting to watch them at their work. The plaiting of the canes is done as unerringly by their unseeing fingers as by the men who can see, and with wonderful quickness. Occasionally the business is combined with that of basket-making, and should we follow poor old "Chair to mend" home, we might discover his family busy weaving reeds and willowy branches with the same cleverness the father shows in handling the canes.—*St. Nicholas.*

FACTS ABOUT THE HUMAN BODY.

The skin contains more than two million openings, which are the outlets of an equal number of sweat glands. The human skeleton consists of more than two hundred distinct bones. An amount of blood equal to the whole quantity in the body passes through the heart once every minute. The full capacity of the lungs is about three hundred and twenty cubic inches. About two-thirds of a pint of air is inhaled and exhaled at each breath in ordinary respiration. The stomach daily produces nine pounds of gastric juice for the digestion of food; its capacity is about five pints. There are more than five hundred separate muscles in the body with an equal number of nerves and blood vessels. The weight of the heart is from eight to ten ounces. It beats one hundred thousand times in twenty-four hours. Eeach perspiratory duct is one-fourth of an inch in length, which will make the aggregate length of the whole about nine miles. The average man takes five and one-half pounds of food and drink each day, which amounts to one ton of solid and liquid nourishment annually. A man breathes eighteen times a minute, and three thousand cubic feet, or about three hundred and seventy-five hogsheads of air per hour.

Pleasantries.

"The Lord loveth a cheerful giver;" but there's no use chucking a copper cent into the contribution box loud enough to make the folks on the back seat think the communion service has tumbled off the altar.—*Argonaut.*

"But you know, pa," said a farmer's daughter, when he spoke to her about the addresses of his neighbor's son—"you know, pa, that ma wants me to marry a man of culture!" "So do I, my dear, so do I, and there is no better culture in the country than agriculture."

This is a story of what happened not long since in the Pine Tree State. A new Baptist convert wished very much to be baptized by one minister and to join the church of another. She went to the first, and asked him it it could be done. "Yes," he replied, "I *could* do it, but I don't take in washing."

That is a good old story about the aged lady on her death-bed, who was in penitential mood. She said: "I have been a great sinner more than eighty years, and didn't know it." An old colored woman, who had lived with her a long time, exclaimed: "Lors! I knowed it all de time."

Sunday-School Department.

SCRIPTURE LESSONS.

MARCH 23. LESSON 12. 1879.

Fourth Sunday in Lent. John xi. 33–44.

THE RAISING OF LAZARUS.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said, Where have ye laid him? They say unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!
37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.
39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.
40. Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?
41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.
43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
44. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

COMMENTS.

Here we are at *Bethany*, a village at the foot of Mt. Olivet, about two miles from Jerusalem, (Mark xi. 1; Luke xix. 29), where the happy family of Lazarus, Mary and Martha lived, and entertained Jesus frequently; where He showed Himself to be truly *man*, by His sweet friendship and tears; where He showed Himself to be truly *God*, by raising His friend out of the tomb; and where He ascended to heaven, (Luke xxiv. 50).—This was Christ's last and greatest miracle.

We read of *three* dead raised—representing, perhaps, three different stages of *spiritual* death. The *first* had just died—Jairus' daughter (Matth. ix. 18, 19, xxiii. 6; Mark v. 22–24, 35–43; Luke viii. 41, 42, 49, 56). This fresh corpse tells of the beginning of sin. The *second* is being carried to the grave—the widow's son (Luke vii. 11–16). This is a type of habitual sin. The *third* (Lazarus) is buried and corrupting. He is a symbol of the hardened sinner. A child, a youth, and a man were raised—but no veteran, or *aged* person. Is there then a stage of death, beyond which there is no resurrection? If so, there is a "dead line" indeed to be shunned.

It is necessary for the teacher to relate the foregoing portion of the chapter—the sickness of Lazarus, the sisters' message to Jesus, our Lord's delay, and discourse to His disciples, His arrival at Bethany four days after his burial, the meeting of Jesus and the sisters, and their distress, His conduct and words at the grave.

VERSE 33. *Weeping.* This is a very natural scene. We see it every day in the grave-yard. It is no fiction, then. *Groaned—troubled.* Doubtless, He was so powerfully affected in His holy nature, because of the effect of sin in the human race. Lazarus was for Him a picture of mankind.

34. *Where, &c.?* Jesus, as man, acted like His brethren, in knowing and not knowing, many things. Martha and Mary answered His question.

35. The shortest verse in the English Testament. Why did He weep? Surely not because of pity or compassion for His friend; nor from sympathy with the sisters. He must have known that all ground for such tears would presently be removed. He wept because of the effects of sin upon mankind; and because of the yet long reign of death, ere the plan of redemption could effectually neutralize the Fall.

36. These were noble-hearted souls, who yet had no thought of His power. They knew Him here as one in straits who challenged their pity, rather.

37. If these were enemies to Christ, their remark can readily be fathomed. They intended to cast a doubt over the *reality* of the cure of the man born blind. They wished to move the people to a *disbelief* in that miracle. They meant to say: "If He really did that work, why did He not prevent the death of this man—His friend? But since He is too weak for this, He, of course, was not equal to curing that blind man."

38. It was this exhibition of malice in their hearts that excited afresh His tender soul. *A cave.* The grave of Lazarus is still pointed out to travellers—a wretched cavern, like a cellar, about twenty-five steps deep.

39. The men who removed the flagstone from the mouth of the cave were thus themselves witnesses of the fact, that Lazarus lay therein dead, not simply entranced. Martha, the sister, was not likely to exaggerate the condition of her brother's corpse. *Four days.* They usually buried their dead on the day of their death. John xix. 42.

40. It was always necessary that faith should be at hand in some mind, in order to a miraculous work. This mild reprimand nursed the flickering credence in poor Martha's soul.

41–2. It was in harmony and fellowship with God that Jesus always worked, and not by the power of the Devil, as the wicked Jews had charged against Him. *Because of the people.* That they might see that He and the Father were one.

43. How easily He raised the little daughter of Jairus—as a mother wakens her babe. More effort was already required for the raising of the widow's son. But here is a harder task, if we may so speak. Groans, tears, and a loud cry were necessary to draw a living man out of a mass of corruption.

44. But He was the Prince of Life. Death gave forth its prey. *Bound.* His hands and feet were wrapped (swathed) not *together* but *separately*. The great work was done. What remained, others could easily perform. No wonder that we read of a banquet when we next meet with this household. John xii. 1–8. Tradition makes Lazarus to have been much younger than his sisters—about thirty years old, at the time of his death—and that he lived thirty years longer. Some say that he became Bishop of Marseilles, he is said to have asked Jesus, after arising out of the grave and region of the dead, whether he must die again. And learning that it must needs be so, he never smiled any more.

Spinoza, a great philosopher, said that if he could believe the resurrection of Lazarus, he would cast aside his whole system and accept the whole of Christianity.

In the death of *Lazarus* we have a picture of mankind under the power of sin and death. *Lazarus* means the *forsaken one.* Jesus, the Saviour, in raising him and placing him at the banqueting table, without any odor of death and the grave, illustrates in a mould, as it were, mankind delivered and raised to the Marriage Supper of the Lamb in heaven. With other moral truths this great transaction may teach us, a *proof* and *pledge* of the general resurrection.

TRUST IN PROVIDENCE.

BY DR. GUTHRIE.

I have known a timid traveler whose route lay across the higher Alps, on a path that, no broader than a mule's foothold, skirted a dizzy precipice, where we saw the foaming river far below diminished to a silver thread, find it safest to shut her eyes; nor attempt to guide the course or touch the bridle where a touch were fatal, throwing steed and rider over to bound from shelf to shelf, and be dashed to pieces in the valley below. And there are times and circumstances when to be saved from falling into sinful doubts, and even into blank despair, the believer must, if we may say so, shut his eyes, and committing his way to God, let the bridle lie on the neck of Providence, and walk not by sight, but by faith. God, however things may look, has not forgotten to be gracious, nor is His mercy clean gone forever; and when we are walking in darkness and have no light, there is nothing for it but to "trust in the Lord, and stay ourselves on God."

Had Jacob done so, he had not been so utterly distracted and crushed by the loss of Joseph; nor, as he clung to Benjamin, had he turned on his other sons, like a bear on the hunters come to bereave her of her whelps, with this doleful, angry cry: "Me have ye bereaved of my children; Joseph is not, and Simeon is not; and will ye also take Benjamin away? All these things are against me." Had he done so, he had borne himself more erect before the king of Egypt, a venerable and noble witness for God in a heathen palace, instead of wailing out this pitiful complaint: "Few and evil have been the days of my pilgrimage on earth!" He lived to unsay *that*, and regret that he had walked so much by sight, and not by faith; living to see, as all God's people shall in another world, if not in this, that all things—the bitter and the sweet together, losses as well as gains, coffins as much as cradles—were not against, but for him. See him dying!—his faith breaking out in full and bright effulgence, like the sun at the close of a cloudy day. Propped up on pillows, with one hand on Ephraim's and the other on Manasseh's head, he raises his sightless orbs to heaven to breathe out this grand confession and prayer: "The God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads!"

With that history and many such before them, never let God's dear children yield—no, not in life's darkest hour—to the thought that all things are against them. Even when deep answereth unto deep at the noise of his water spouts, and all God's billows and waves go over them, and their bark, with sails torn to ribbons and bulwarks gone by the board, is staggering through a sea of troubles—never let them fancy that they are the sport of winds and waves. Your Father is at the helm! The Lord reigneth; let his enemies tremble; the Lord reigneth; let His people rejoice; He will make all things work together for good to them who love Him, and are called according to His purpose.

PRAYER IN SECRET.

Let none plead that they have not a convenient place to be private in for this work; Isaac retired in the field to pray; and the psalmist could be alone with God in a corner of the house-top. If you cannot perform it with so much secrecy as you would, yet perform it, it is doing it with ostentation that is the fault, not doing it under observation when it cannot be avoided. I remember, when I was a young man, coming up hither to London in the stage coach, in King James' time, there happened to be a gentleman in the company who then was not afraid to own himself a Jesuit. Many rencounters he and I had upon the road, and this was one: He was praising the custom in popish countries of keeping the church doors always open, for people to go in at any time to say their prayers. I told him it looked too much like the custom of the Pharisees, that prayed in the synagogues; and did not agree with Christ's command: "Thou, when thou prayest," thyself, enter not into the church with the doors open, but "into thy closet and shut the door." When he was pressed with that argument, he replied with some vehemence; "I believe you Protestants say your prayers nowhere; for," said he, "I have traveled a great deal in the coach in company with Protestants, have often lain in inns in the same room with them, and could never see that any of them said his prayers night or morning but one, and he was a Presbyterian." I hope there was more malice than truth in what he said; but I mention it as an intimation that though we cannot be so private as we would be in our devotions, yet we must not omit them, lest the omission should prove not a sin only, but a scandal.

The Bible, as a book, stands alone. There never was, and never will be, another like it. As there is but one sun to enlighten the world naturally, so there is but one book to enlighten the world spiritually. May that book become to each of us the man of our counsel, the guide of our journey, and our support and comfort in life and in death.—*A. Galloway.*

Finery and feeling do not always go together. On the contrary, some men are most sparing of speech when their feelings are most deeply engaged. There is awful silence in the ranks before the first gun is fired, and little talking is heard during the dreadful progress of a battle. When a ship is laboring for her life, and every moment may decide her fate, there is no talking.

In Bethlehem the Lord of glory,
Who brought us life, first drew His breath,
On Golgotha, O bloody story!
By death He broke the power of death.
From western shores, all danger scorning,
I traveled through the lands of morning;
And greater spots I nowhere scan
Than Bethlehem and Golgotha.
O heart! what profits all thy kneeling,
Where once He laid His infant head,
To view with an enraptured feeling
His grave, long empty of its dead?
To have Him born in thee with power,
To die to earth and sin each hour,
And live to Him, this only, ah!
Is Bethlehem and Golgotha.

—*From the German of Rückert.*

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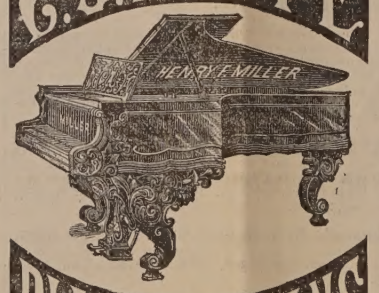

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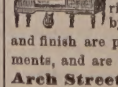

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CUMBERLAND VALLEY R. R.

Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A. M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M.

A. E. McCULLOH, Genl. Tkt. Agent.

J. F. BOYD, Supt.

General News.

HOME.

The last session of the forty-fifth Congress expired by limitation on the fourth of March, "midst scenes of confusion and creature complaints," that were not very creditable to the representatives of a great nation.

Boston clergymen of various denominations, have united in asking for legislation against church lotteries. The plan of taxing the property of such churches as raise money by schemes of chance, meets with favor.

A baptism by immersion in the St. John Street Methodist Church at New Haven, on Sunday last, is said to be the first rite of the kind performed in a Connecticut Methodist church, such baptism having hitherto been performed either in the open air or in churches of other denominations.

Bishop Howe, of Reading, has placed on record in Lebanon a deed for the Swatara Institute and three tracts of land in Johnstown, Lebanon county. The price paid to Ex-Sen ator Heilman, the former owner, was $10,500. The Swatara Institute will hereafter be conducted as an Episcopal educational institution, under the care of the Diocese of Central Pennsylvania,

The Philadelphia Society for Organizing Charitable Relief and Repressing Mendicancy, states that the number of applications for relief reported last week was 1,163; of these, 76 were vagrants and non-residents, 64 required no relief, 34 were undeserving, 12 gave false addresses, relief was procured for 37 from the Guardians of the Poor, for 30 from charitable societies and persons, and 898 were relieved by the ward associations. Reports from a majority of the central wards concur in stating that the house begging has very sensibly diminished; and that the houses where only investigation tickets are to be had are well known by mendicants and severely shunned.

FOREIGN.

The *London Globe* says, the report that Pope Leo XIII had issued a decree, disapproving of devotions to "our Lady of Salette," is untrue. His Holiness neither asserts nor denies the reality of the apparition, and the people who pay their money can take their choice.

Though the British Parliament resumed its after-Christmas session on the 13th of February, no business of any importance, except votes of $10,000,000 for Afghan, and $7,500,000 for the Zulu war expenses, has yet been transacted. It was expected that Lord Beaconsfield would try to conciliate Ireland by the establishment of a Catholic University in that country, but some of the Irish members having declared that they would object to such from *him*, and with a lively recollection of Mr. Gladstone's failure, on the same line, in 1873, the Premier decided in putting his project on the shelf. The government programme for 1879 will consist of a codification of the criminal law, which is much needed, and will not meet with any party opposition; a new bankruptcy bill; a reconstruction of the railway commission; a county boards bill; a grand jury (Ireland) bill; a valuation bill; a Scottish poor law; a new mutiny bill, which will make courts-martial *actual* instead of *nominal* courts of justice, and measures for abridging and controlling the summary jurisdiction of magistrates, for dealing with the employers of labor, corrupt practices at elections, public loans, banks, and the budget.

Farm and Garden.

SELF-HELPING FARMERS.

There are so many things that the farmer may do at home, in his own workshop, as well as another can do it for him, that it is surprising that so many are without a kit of wood-working tools, a shoeing hammer, some horse-nails, pincers for iron, copper, rivets, screws and other necessary articles, as will enable him to complete many a handy job without the intervention of the carpenter. The time required to do the work will often be found to be less than that spent in going to and from the mechanic's place of business. Thus, with a few tools, the wood work of harrows, plows, cultivators and other tools about the farm may be repaired. By having a few extra handles of forks and other implements on hand, these may be cheaply repaired and made as good as new. Wagon-tongues and many other duplicates for farm vehicles and machines are now prepared so as to require but little fitting In the case of machines, all that is necessary, as a rule, is simply to fasten them in place. In doing this, the farmer not only renders himself handy with tools, but at the same time, he becomes thoroughly conversant with the working parts of each individual machine—no small matter to the practical man. In fact, every farmer ought to be able to take apart and put together inteligently any machine on the farm. Unless this be the case, they cannot be worked so economically as they should be. While the farmer is thus educating himself, he will come to see the necessity and economy of having everything in its place and a place for everything, when not in use; and when in use they will be just in place. So he will come to occupy his leisure hours in repairs of various kinds. Barn and stable doors that are getting shaky on their hinges will be repaired at once. If he burn wood, and a large proportion of the farmers of the West still do so, it will be prepared and piled secure from rain, with the proper ventilation, so it may dry perfectly. If he burn coal, a proper shed will be built to keep it dry. The pumps about the place will always draw. Water troughs will never have sloughs of mud about them in soft weather, to mire the stock, nor glare ice in hard weather to maim them. Sheds will be made comfortable. The best facilities will gradually be accumulated for accomplishing the work of the farm, and a general air of thrift will be observable; not only about the homestead but over the farm. In this we do not mean to assert that the simple possession of tools neccessary to do odd jobs will accomplish all this; but the handling of tools soon gets a common-sense man conversant with their use and the investigations necessary to enable a man to do the work intelligently broadens the mind and one soon comes to see where money may be saved in many directions, and how easy it is to make all things tidy about the house and place, and also where the profit comes in, in rendering the stock about the farm comfortable. These may seem like small economies. In truth they are; but it is these small economies that go to swell the profits of the farm, just as any other industry in life. It is, in fact, attention to small economies that makes the prosecution of business successful in its best sense.—*Exchange.*

Acknowledgments.

HOME MISSIONS.

Recd per E Shellenberger, Treas, &c,		
From Rev D Rothrock,	$40 00	
" H Welker,	19 70	$59 70
Rev H Mosser, Treas, &c,		
From Bethany cong, (Orphans' Home),		10 00
Rev W A Haas Treas W Susq Classis,		
From Sellinsgrove charge,		42 79
Rev C Clever Treas, from Ref ch, Columbia,	$15 24	
From Ref ch, Reamstown,	28 50	43 74
W A Wilt, Treas, &c, from Christ ch chge, Littlestown, Pa,		18 00
Rev I E Graeff, Treas, from St John's ch, Summit Hill, Carbon Co,	$5 31	
St John's ch, Tamaqua,	4 54	9 85
Rev U H Heilman, from Duncannon chge,		21 50
		$205 58

Recd also the following sums for building a chapel in Washington City, D C, viz.

Per Rev H Mosser, Treas Leb Classis,	
From 2d Ref ch, Reading,	$20 00
Schwartzwalder cong,	15 98
Bethany cong, (Orphans Home),	1 00
Mohrsville cong,	4 02
	$41 00

WM. H. SEIBERT, Treas.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Recd from 2d Ref ch, Reading, cont by the S Sch, C F McCauley, D D,	$60 00
Paradise chge, Rev J K Millet,	9 00
Ref S Sch, Myerstown, Geo Wolff, D D,	5 75
Rev J G Shoemaker, Aaronsburg chge,	3 40
Elder W T Albert, Pueblo, Colorado,	1 70
Hake S Sch, York Co, Rev R R Smith,	3 25
First Ref ch, Reading, Rev H Mosser,	50 00
	$130 10

B. B. ALBRIGHT, Supt.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Recd per S R Fisher, from Jacob Y Dietz, Christmas collection of Christ Reformed Sunday School, Philadelphia,	$12 50

W. D. GROSS, Treas.

LETTER LIST.

Ault, Rev J, (3), Ayer, N W & Son, Antrim, D L.
Bauman, Rev F C, Badger, J, Bauman, B F, Brotzman, F, Brown, D L, Binkley, H K, (2), Bankert J C, Bucks, J R, Bonnet, J, Bushong, H, Bartholomew, Rev A R, Bookhart, F, Beyes, M W, Bartholomew, F, Bushong, H.
Coshour, M, Cort, Rev C, Coulson, T M, Clouser, Rev W W.
Doebler, H J, Doverspike, G, Dohner, J B, Deems, Rev Dr C H, Dubbs, Rev Dr J H, Dietz, Rev T R, Duchman, M A, Derr, Rev T, Durst, S S.
Eyerly, A J, Eschbach, Rev Dr.
Frey, A K, Ferer, Rev B B, Feiser P.
Growel, H W, Grob, Rev W H, (2), Gerhart, Rev C S, Gerhard, Rev D W, Geary, Rev A C, Gring, Rev W A.
Herbert, C H, Huffman, H, Hoffmeier, E, Hensel, Rev J C, Hyde, J, Hartzel, I E, Hoffmeier, Rev H W, Herbert, P, Hahn, Rev F B, Houtz, Rev A, Heilman, Rev C U, (2), Heyser, W L, Hockman, A, Hoffman, A, Hawn, J, Hartzell, C P, Heist, J A, Hoover, J H, Heller, M, Heller, Rev A J.
Imler, Mrs S A.
Johnson, Rev J O, (2),
Kryder, J C, Kerschner, Rev J B, Koplin, Rev A B, Kremer, Rev E N, Kendig, Rev J M.
Linderman, Rev F J, (2), Leisenring Trexler & Co, (2), Lake, Rev O E, Lachman, W H.
Miller, Rev E D, Meyer, J A, McCauley, Rev Dr C F, Martin, J W, Millett, Rev J K, Miller, D.
Nissley, J J, Nagle, J C, (2).
Progressive Christian, Pontious, Rev J W, (2), Peters, Rev M, Peightel, Rev I N.
Roeder, Rev S M, (2).
Swander, Rev J I, Snyder, Rev W H H, Snyder, M M, Smith, W R, Smith Rev M A, Speilman, J C, Snyder, W W, Schmidt, H M, Santee, Rev Dr J W, Smith, Rev J E, Schwartz, Rev L B, Sheffey, A L, Speckler, E, Siegel, Rev C W E, Shoemaker, Rev J G, Stewart, Rev W I, Schley, Mrs Dr, Shoemaker, Rev D O.
Thompson, J B, Titzel, Rev J M, Truxal, S P.
Van Benschoten, W B.
Wanner, Miss C, Werner, J, White, R, (2), Wireback, Dr I J, Weber, Rev G, Whitmer, Rev A C, William, T W.
Zimmerman, W, Zieber, Rev Dr W K, Zahner, Rev Dr J G.

THE MARKETS.

Philadelphia, March 1st, 1879.
[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$2.25@2.75
	" Extra Family	4.50@4.75
	" Fancy	6.50@7.00
	Rye	2.70@2.85
	Corn meal	2.75@3.00
	Buckwheat meal	1.20@1.40
GRAIN.	Wheat, White	1.14@1.16
	" Red	1.10@1.14
	Rye	53@55
	Corn, Yellow	43½@44
	" White	42@43
	Oats	30@32
	Barley	75@1.00
GROCERIES.	Sugar, Cuba	6⅝@6⅝
	" Refined cut loaf	9½@9⅝
	" " crushed	9@9½
	" " powdered	8⅞@9⅛
	" " granulated	8⅝@8⅞
	" " A	8⅜@8½
	Coffee, Rio ...gold	9½@17
	" Maracaibo ...gold	15@19
	" Laguayra ...gold	14@16
	" Java ...gold	24½@29
PROVISIONS.	Mess Pork	10.50@11 00
	Dried Beef	13@14
	Sugar cured Hams	8½@10
	Lard	7@7½
	Butter, Roll extra	12@14
	Butter, Roll Common	8@11
	Prints, extra	22@28
	" " Common	16@20
	" Grease	4@6
	Eggs	14@15
SEEDS.	Clover	6 00@6.63
	Timothy	1.40@1.50
	Flax	1.40@1.45
PLASTER.	White	3.00@3.25
	Blue	2.56@3.00

MUSIC FOR ALL.

MR. DANIEL F. BEATTY, of Washington, N. J., appears determined that all who care to have Parlor Organs can get them, for he will during this month sell an instrument which it is said is equal in every way to the kind usually sold for $340 for the very much reduced price of $85. If this invitation to the public from Mr. Beatty is responded to in the spirit in which it is made, every hamlet in the land will soon have in it a musical advertisement of the New Jersey Organ Builder. Mr. Beatty has recently made an extended tour through Europe, and he expresses himself as confident of having learned many things that will profit the purchasers of the Organ he proposes to sell at one quarter the price usually obtained for a handsome instrument of the class to which his belongs. It had as well be borne in mind by those considering the offer that it is only for this month, and the low price is to induce the people to buy the Organ in order that the manufacturer may show to the public the peculiar excellencies which he claims it to possess.

Our Philadelphia readers will be pleased to learn that a second opportunity will be given this season to hear the Rev. Joseph Cook, of Boston. He will lecture on Thursday evening, March 20th, in Association Hall, Fifteenth and Chestnut streets. Subject: "*Repentance After Death:*" a reply to Canon Farrar.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. *Brown's Bronchial Troches*" will almost invariably give relief. **25c. a box.**

Advertisements.

PENN MONTHLY

MARCH, 1879.

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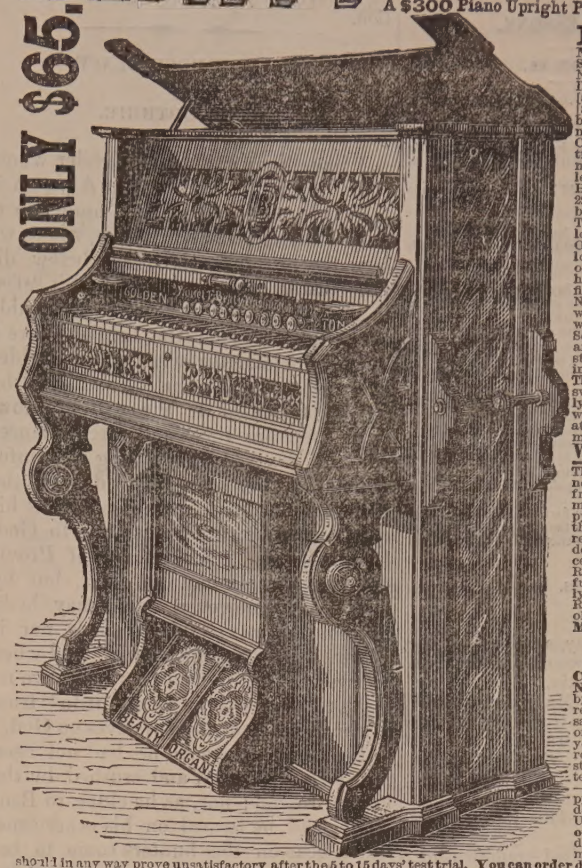

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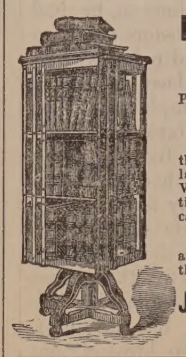

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